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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 12 April 1894

Number 15



HORACE BUSHNELL.

BRETHREN, whether you will believe it or not, a new day has come. If we will we can make it a better day; but it demands a furniture of thought and feeling such as we must stretch ourselves in a degree to realize. We must be firm for the truth, and, for that very reason, ready to detect our own errors. We must accept the legacy left us by our manly fathers—a legacy of labor, and duty, and progress; and taking our stand for sound doctrine, we must refuse to think any doctrine sound which does not help us to grow, or any growth a reality which does not include a growth in wisdom, and breadth, and Christian dignity.—*Dr. Bushnell in defense of his Christian Nurture.*

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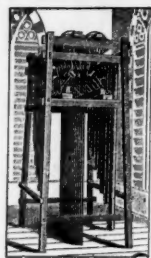
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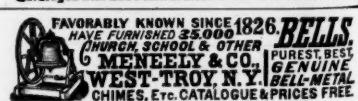
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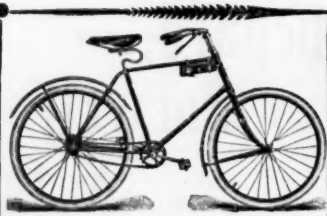
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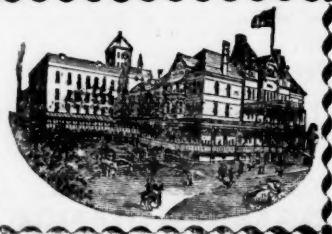
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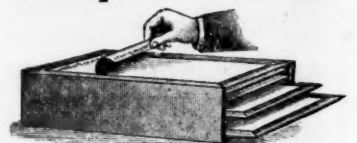
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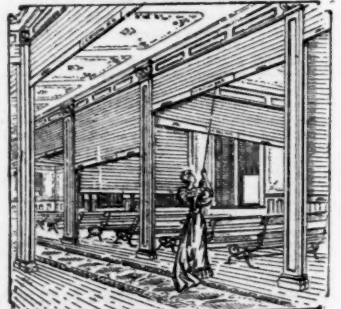
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"I want to tell you how greatly I enjoy the Congregationalist and that it seems to me to be growing better and better. It is wisely and admirably conservatively progressive and progressively conservative." R. Georgia.

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* FORM OF ADMISSION. *

To meet the demand already manifesting itself for the new form of admission to the church, printed in our issue of Feb. 22, we have issued a neat eight-page leaflet, which will be sent, postpaid, for three cents; 10 copies, 25 cents; 100 copies, \$2.00. Churches contemplating any change in their method of receiving new members should examine carefully this form, prepared by a representative committee of the National Council.

* CONGREGATIONALISM *

FOR WHAT DOES IT STAND?

The first two editions of our four-page leaflet with this title are already exhausted, but another has been issued, and orders can be filled promptly. Many pastors are putting the leaflets into the hands of their young people, and write to us of the benefits already accruing from their circulation. Price, 40 cents a hundred, postpaid; smaller quantities at a proportionate rate.

THE success of Mr. E. N. Anderson, for six years musical director of the Central Church, Worcester, shows the possibilities of such a position. His refined, natural gifts, artistic culture and high standard of taste and execution were all consecrated to Christ and His service. His pupils found in him the skill to develop unexpected powers, and also a friend so close and true that they sought sympathy and guidance in the affairs of life. Successful as singer, teacher, director, composer, organizing choruses which were competent to present the choicest works, his highest

devotion was given to his labors in the church. In his Sunday school class he was as enthusiastic as with his choir. The best methods of developing church music were studied in this country and abroad. By organizing separate choirs for Sunday school, morning service and evening service, and giving a course of lessons each winter to the congregation, he aimed to bring the entire body of worshipers to the highest use of sacred song. We rejoice to believe that there is a large and growing number of church organists who look upon their calling as in the highest sense a service of Christ and as opening to them a rare opportunity of influencing their fellowmen for good.

In the hearts of many Christians there is a longing for what may be truly called the higher life—the life wholly harmonious with all the purposes of God. Volumes have been written upon the way to this condition of blessedness and power. The secret of its attainment is not to study the way, but to step into it at once. A man in telling his experience in this matter said that for months and years he sought an answer to the question, How can I be filled with God, and thus have rest in my own soul and power with men? One night, after hours of restless turning upon his bed, he decided that he would seek no longer but do, and then and there he made a complete consecration of himself to God. The next morning he said, "Now I am the Lord's. His work is my work, and my work is His work," and in that assurance at his desk and elsewhere all the day long he wrought. When the evening came his soul was filled with rest and peace, which have never left him.

A reader of the *Sacred Heart Review* asks the editor of that valuable Catholic journal to explain how, if it is wrong for Catholics to be present at a Protestant service, it was right for Father O'Callaghan to attend a Protestant religious service at Harvard University. The editor replies that "the priest was not present to listen to or take part in the service. He was there to preach Catholic doctrine to Protestants or others who might be present, just as St. Paul entered the Jewish synagogue." Now we venture to affirm that this editorial deliverance will surprise the host, the visitor and the audience. The university, in its desire to be catholic, invited a Roman Catholic to preach the gospel—not Catholicism—to the students, and he responded with a sermon on The Rationality of Faith, which was very far removed from a plea for his hearers to become Roman Catholics. Father O'Callaghan is done gross injustice by the attempt of his brother of the press to evade the logic of a pertinent request from a wide-awake Catholic. But if the editor be right then Harvard University was treated unfairly. Dr. McKenzie, Dr. Donald and Bishop Vincent are not Congregational, Episcopal or Methodist propagandists when they preach in Appleton Chapel.

The revolting details of the Breckinridge-Pollard trial have made many of the daily papers unfit to be taken into the home. The corrupting influences of such newspaper reports who can measure? What reason is there for their being allowed? A book containing a tithe of the vile suggestions in each daily issue would be immediately suppressed, but in the case of the newspaper the Society for the Prevention of Vice is powerless to act, for there is no law which applies. Then let us have a law which shall apply. In each State and in the District of Columbia there should be a statute forbidding the publication of the testimony given in such trials while they are in progress, and declaring that if papers violate the law they shall be adjudged guilty of contempt of court and be subject to a heavy fine. Now is the time to move in the matter while the evil effects of giving this mass of filth to the public are so evident. There is no reason why two persons should infect a whole nation with their immoralities. Judge Bradley, at one of the sessions of the court last week, scored the crowd of spectators whose prurient curiosity had disgusted him. He told them that they, no less than the principals in the case, were on trial—"on trial for their common sense and decency, and I am ashamed to say that their conduct has resulted in a verdict of guilty of indecency. They remind me of buzzards sitting on a fence corner waiting an opportunity to pick up a little carrion." Why is not the rebuke of the judge applicable to the readers of the reports of this case, and still more to those who spread the reports before them?

The intolerance of South American republics in matters of religion has continued for ages. The state religion of each one of them is Roman Catholic, and no other denomination is allowed a place. It is not long since the release of a missionary who was suffering imprisonment for selling copies of the Bible in Peru was made a matter of correspondence between that government and ours. Recent persecutions of Protestant missionaries in that and the neighboring states of Bolivia and Ecuador have called imperatively for remonstrance. Last week the Methodist ministers of Chicago passed resolutions appealing to the Pope to use his good offices to protect these missionaries from ill treatment. If these ministers had denounced the Pope as responsible for this bigotry, their action would not have attracted much attention. It certainly does not promise ill for the cause of religious liberty in South America that Protestant ministers should address a respectful petition to the Pope to use his great influence to that end. On the other hand it is a welcome sign of liberality on the part of these ministers, and of the more enlightened sentiment of Protestant churches as to the wisest means of securing results which intelligent Catholics may be expected to desire no less than Protestants.

A HERETIC OF YESTERDAY.

Dr. Horace Bushnell occupies a permanent place, not only in the history of the theology of New England, but of its political life and development. With reverent and tender remembrance we place his portrait on our cover page. This week marks the recurrence of the anniversary of his birth.

He was born April 14, 1802, and reared amid the rugged surroundings of farm life in Litchfield County, Ct., where many have learned, in their struggles to extract a living from the reluctant and stony soil, how to conquer difficulties in the larger struggles in which the interests of a nation and of the race are concerned. As his life matured, he fought his way through years of conflict with doubt into a faith as vital as it was firm, as sympathetic with honest doubters as it was courageous in defending the truth as he saw it.

With each new advance in experience of communion with God he came into new interpretations of the character of God, of the scope of His revelation and of His relations with men. The great crisis in his spiritual history, in 1848, brought forth a conception of Christ which he gave to the public in the book, *God in Christ*, which precipitated a long and bitter controversy. Some acquaintance with the author's temperament, character and history was, perhaps, necessary at the time in order fully to comprehend its meaning and purpose. His thought rose above definitions and expressed itself by poetic pictures of Christ formed in the soul, a new-creating power of God for and in humanity. But he was at once attacked by many of his ministerial brethren, through public addresses and the religious press, as a dangerous heretic in his views of the trinity and the atonement. His own ministerial association, the Hartford Central, essayed to bring him before the consociation for trial, but after full discussion decided that his errors were not fundamental. The Connecticut General Association made his alleged heresies the chief subject of debate for four successive years. Nearly all the ministers of Hartford and vicinity during this period refused to permit him to enter their pulpits. His own church unanimously stood with him, and withdrew on his account from the consociation.

Dr. Bushnell followed this battle, which taxed all his powers and wrought severely on him through his feelings, with another against physical infirmities, to which he finally succumbed. But he conquered all opposition wherever his personal presence could be felt, and during the closing years of his life no man was more honored than he in the city of his adoption. The writer well remembers the veneration with which Dr. Bushnell's words during his closing years were received in the Ministers' Meetings in Hartford.

His sympathies embraced with enthusiasm every department of life. He was not only the foremost preacher but the foremost citizen of Hartford. He found ways so to connect the prosperity of the city and the country with the religious interests of the people that he made the pulpit a fitting place in which to speak of local improvements and national politics. The park which bears his name is only one witness to the multiform services he rendered to his townspeople. The loyalty of his congregation during his long and only pastorate testified to their appreciation of him as an ideal pastor.

His eminence as a preacher appeared not only in the fresh ways and striking sentences in which he presented truth, but in the unsurpassed aptness and felicity of his selection of themes and texts. The temptation to quote them is almost irresistible. We yield so far as to give two instances. In a sermon on *Prosperity Our Duty*, in which he indirectly advocated bringing the water power of the Connecticut River from Windsor to Hartford, his text was, "This same Hezekiah also stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David." He spoke fair and forcible words against the claims of Roman Catholics to establish parochial schools at public expense from the text, "Ye shall have one manner of law, as well for the stranger as for one of your own country: for I am the Lord your God."

Dr. Bushnell was not a framer of theological systems but an inspirer of religious thought. He made no claim to infallibility in teaching. He had poetic genius in interpreting truth through his own experience, and, as his experience enlarged and deepened, he did not hesitate to set aside what he had held that was imperfect, or inconsistent with the higher knowledge into which he was growing. Dr. Bushnell could never have been the founder of a school of theology, but he has taught men to place larger emphasis on knowing God by loving Him, and has led them to new convictions which will abide of His nearness to human hearts and of the ease of approach to Him.

SHUTTING THE DOOR THE LORD SET OPEN.

The society connected with a prominent church, as we learn from the daily papers, has voted to close the pulpit of the church against all representatives of missionary organizations. To those unacquainted with Congregational usages it may be necessary to explain that the religious society in connection with the church is an organization of men of the congregation who manage its financial affairs. We are not informed as to the reason for the action of this particular society, but it is intimated that a lessened income for parish expenses makes it necessary to economize.

It might naturally be expected that the church and the pastor would take the initiative in deciding what themes should be presented from the pulpit and what persons should present them. But, leaving that matter aside, the more important question is, Shall a church close its ears in these hard times against the appeals of representatives of our missionary societies?

As a denomination we have agreed to leave some important fields of labor to other denominations. We have approved in our National Councils the consolidation and the present organization of our six societies, have commended the work they have undertaken and have made it, as far as it could be done, the work of Congregational churches. Our bonds of fellowship are our common service to the world through organized efforts we have adopted, not less than through a common faith. Any church may cut itself off from this fellowship in part or entirely and still remain nominally connected with the denomination. Can it afford to do this?

The history of Congregationalism is mainly the record of what Congregationalists have done for the world. They have grown strong by what they have given. They have been quick to find doors which

the Lord has opened and to open them wider. The handful of heroic young men who in the first decade of this century gave themselves to carry the light of the gospel to dark lands did more for the churches at home than even for the millions who sat in darkness. How earnestly Christians prayed that God would open doors for their missionaries to enter in! With what joyful praises did they welcome the answers to their prayers! Did not our fathers agonize in prayer that God would make them instruments to strike the fetters from the slave? Was their reward a small one when the great work was done? Can their children lay aside the responsibility which this triumph of God's power laid on them? Is any church poorer because it has given bread to the missionary who is fighting in God's name against the vices which threaten the life of our country, and who is planting churches and schools for which multitudes yet unborn will bless God? Does any church languish because it has helped to gather children into Sunday schools in spiritually waste places, or to give young men without money an education to fit them for missionary service? Or is it impoverished because it has gladdened a new community, by aiding it to build a church home or a decent shelter for the minister and his family?

A church which refuses to do these things tries to shut a door which the Lord has opened. A church which will not listen to the cry of the needy through fear lest some will give to others the money which the parish wants for its own expenses may as well close its doors entirely. In denying its active sympathy to the least of Christ's brethren it shuts itself out from His sympathy and presence.

Those who can best present to the churches this missionary work, which is their highest privilege, are the men and women who know most about it and are most interested in it. Perhaps the time was when some were employed as agents by our missionary societies because they needed support. But in these days a society must have the service of the most active and able men or fail. As a rule, those who represent our benevolent work are consecrated, well informed and eloquent, and are welcomed by those who hear them. The themes on which they speak lie close to the spiritual life of the churches. Their visits are inspiring.

Times like the present are opportunities for heroic living, for testing the genuineness of our consecration to Christ. When men are pleading in the name of humanity for the poor and suffering the world over, and the churches are adopting new methods to renew society, can they turn a deaf ear to their own brethren and blind eyes to the work they have themselves inaugurated with prayers and gifts, and which, if they abandon it, must certainly fail? To do that would be to exhaust themselves in trying to shut the door which the Lord has set open before them.

IS THE CHURCH FULFILLING ITS MISSION?

The mission of the church is to bear witness for Christ upon earth, to reveal Him to men. It is to do this in respect to both truth and life, to both belief and practice. If the question were whether the church is fulfilling its mission perfectly, only a negative answer could be given. It is weighed down by too many elements of only partially sanctified human nature to

rise to the full hight of its opportunity and to perform thoroughly its whole duty.

But the question being what it is, an affirmative reply ought to be given. Many are accustomed to deny this and to accuse the church of grievous faults and failures. Too many of their charges are true in whole or in part. No honest Christian would deny it. Nevertheless, the church is bearing witness for Christ among men and effectively. The panorama of its history tells a sublime story. In spite of the blunders and sins of its individual members, and in spite of the errors of policy and practice which sometimes have stained its career, it has been the chief uplifting, ennobling force which the race has known. It has brought heaven down to earth in countless and blessed ways wherever it has made its way. It has transformed whole nations.

It is carrying on the same work still and with a better understanding of its responsibilities, a broader outlook, a stronger energy, a firmer patience and a more tender sympathy than ever before. It is to the teachings of the Christian church pre-eminently that the swiftly growing recognition of the solidarity of the race, the mutual duties of different social classes, and the obligation to care for the bodies and minds of men as well as for their souls is due. It is common at present to forget or even deny this but it is true and one day it will be appreciated generally. If the church has not done in these directions all which needs to be done, at least it has done more than any other organization. In the popularization of truth, the revelation of the simplicity of the essential creed, and in the example of the spirit of Jesus Christ which, however imperfectly, it loyally sets, it is fulfilling its mission.

It will fulfill it better year by year. It makes no claim to have attained perfection. It is still learning how to interpret the Master's meaning, how to comprehend His will, and how to employ and apply this knowledge in daily life. It will fulfill its mission because He is working in it and through it and His promise of its success is sure.

THE WEEK IN REVIEW.

There is no inherent reason why the votes of citizens in municipalities and towns at the annual local elections should reflect the opinions of the voters upon the questions at issue in Congress or the recreancy or loyalty of the national legislature to the instructions given it. But so long as the average voter carries his partisanship on national lines into his participation in municipal affairs, then such results as were attained last week will follow, and an economical, clean set of city officials must not be surprised if their virtues are lost sight of and they are swept out of power now and then on a tidal wave of rebuke to men for whose shortcomings they are not in the least responsible. The overwhelming and well-nigh universal victories won by the Republican candidates last week in the elections throughout the nation must be viewed in the light of the foregoing. Not being able to express their disapproval in congressional or presidential elections at this time, the voters used the municipal and local elections to effect their purpose. Of course here and there vital local issues did determine the result. Beyond doubt in the Interior and West the American Protective Association was an important factor in swelling the

majorities, and in not a few of the cities the conflicts between sectarian partisans were bitter, lamentable and disgraceful.

The verdict in Rhode Island, where the Republican candidate for governor was given a plurality of nearly 7,000 and a legislature elected in which the Democrats will have but six representatives in a legislature numbering 108 members, is very plainly an omen of the result which might be anticipated were a general election to be held today. The defeat of the Populist candidates in many of the Western cities is thought to indicate that the disintegration of that party has begun. Be that as it may, beyond all question the Democratic party just now is not popular either with Southern and Northern free traders, Southern and Western advocates of free silver, or Northern protectionists and monometallists. Having spurned the party platform and the President, the leaders in Congress now lack a positive policy and cohesion sufficient to lead—anywhere apparently. Senator Hill's forcible arraignment of the administration last Monday, and his announcement that he cannot vote for the Wilson bill in its present form, is an omen of grave import.

The House of Representatives, by a vote of 144 to 114, sustained the presidential veto of the Bland bill, which result settles the fate of that particular measure, but does not insure security and peace, if it be true that the bill introduced on the 7th by Representative Meyer of New Orleans really has the support of the President and Secretary Carlisle. In so far as this measure proposes to provide for a bond issue, with a low rate of interest and in amounts calculated to make the issue popular, it is commendable, providing the necessity of issuing bonds arises. But its provisions respecting the coinage of the seigniorage are not. Senator Wolcott of Colorado, by introducing a resolution authorizing the President to open negotiations with Mexico relative to the desirability of opening our mints to the coinage of standard Mexican dollars, which resolution has the support of Senators Lodge and Sherman, will when it is debated attract the attention of our legislators and the public to an interesting aspect of the present monetary situation, viz., the attitude of Mexico and the Central and South American states toward England and the other European creditor nations, and the possibility that the former may be forced by the depreciation in the value of silver to inform England that the interest on her loans will not be forthcoming. It is conceivable how, if this should come to pass, England might be forced by this, and the various other influences now at work within the British realm, to change her attitude toward bimetallism. The whole subject of Great Britain's future policy on this vexed question will come before Parliament within a few weeks, and it is one of the interesting enigmas of the present tense parliamentary situation—Will the Liberals under Rosebery accept Mr. Gladstone's views on this question? If not, and the members of the House of Commons are left free to vote their personal convictions, the result may be surprising.

Congress has enacted—and the President has signed—a bill which carries out the provisions of the Paris tribunal respecting our patrol of the Bering Sea. A bill supposed to be essentially the same in its purport has

been before the British House of Commons during the past week and hastened on its way to final enactment. That it is a fair, square, satisfactory attempt of the British government to do its duty and abide by the decrees of the tribunal we prefer to believe, though for a time last week there were many who thought to the contrary, the matter very properly being made a subject of interrogation in the Senate by Mr. Hoar of Massachusetts. Canada, without doubt, would like to have the British government quibble, evade, escape, if possible, the execution of her part of the contract—permanently, if possible, but if not thus then temporarily, so that the Canadian sealers could have one more season to attempt to pillage. Assurances from Washington indicate that, while our diplomats have confidence in the good faith of Great Britain, they are not unmindful of the possibility that the patrol of the sea may, after all, be left to us this season, and they have prepared to do all that can be done by one nation and that in a most rigorous, faithful manner, confident that law and right are on our side and that Great Britain can ill afford to evade, or, if she does, must inevitably lose far more in prestige than Canada can gain in pelf.

It is pleasant to be able to chronicle the subsidence of tumult in South Carolina, the restoration of ordinary processes of law in the counties of Florence and Darlington, the dispersion of the militia and a return to ordinary methods of enforcing law and investigating alleged infractions of the same. As a result of the episode the State treasury will be called upon to pay about \$25,000 for the maintenance and transportation of the militia, the surviving skeleton of which will have to take on flesh, as it were, by recruiting among the element of the population which in its culture, views on economics, etc., is fitly represented in Governor Tillman. He comes out of the conflict with credit for his resolution, fertility of resource and manly intention to execute a law which is offensive to the liquor trade because it deprives it of the enormous profits incident to that business, and is objectionable to many in the community simply because it is the creature of a Legislature controlled by men whom they consider common and despicable. Just now the country districts and the Farmers' Alliance have supremacy over the town and the Bourbon aristocratic democracy, and the motives which have impelled men to resist the dispensary law, to refuse to serve in the militia, etc., have been very mixed and very human, and not altogether based on indignation that inalienable rights have been invaded, etc. A vast revolution in the political fabric of South Carolina has been wrought within a few years well worth study by Northerners.

Generally speaking, while the prices of commodities have been falling and the returns upon invested capital diminishing in this country—as elsewhere—during recent years wages have either not diminished or they have increased. So long as the demand for commodities and for capital remained normal, and the producer and capitalist could rely upon a generous demand and a fair return, they were able and content to satisfy the demands of the wage-earner. But with such a year as the past to live through, the wonder is that the remuneration of labor has not decreased more than it has and that so many employers

have been able to retain on full time at full pay their former employés. This being so, it is most inopportune and foolish for organized labor to become imperious and enter upon a crusade of force and the use of the "strike" and "lockout" as weapons. Yet such seems to be the determination of the men employed in the building trade in New York and Chicago. In the latter city especially, as we write, the outlook is ominous. The bloody conflicts in the coke regions of Western Pennsylvania last week between the Hungarian workmen and the deputy sheriffs and the armed employés of the proprietors of the coke works are too much like the scenes at Homestead to be pleasant to contemplate. The damage done to property and the violence done to individuals, the wild, fiendish threats of the ignorant, debased, passionate employés, no one can for a moment defend, and such men with such purposes have to be taught in a stern way that they cannot do wrong in righting other wrongs and that the welfare of society demands that they be suppressed when riotous and punished when murderous. Neither, on the other hand, can the community forget that the capitalists are to blame for importing—in defiance of our immigration laws—the hordes of Huns that are now so offensive, and if they find them unamenable to reason, swift and passionate in revenge for real or imaginary wrongs, they have themselves most to blame.

Any one who has investigated the condition of the consular service of the United States, and is informed concerning the principles that in the main have governed appointments under this and preceding administrations, will rejoice that Senator Morgan has introduced a bill, which, whether it passes or not in this Congress, means that the day of reform and common sense has dawned and some day will reach meridian. How vicious are the present principles and results one may gather from the article in the April *North American Review* by ex-Secretary of State Wharton. How sensible the proposed reform is may be inferred from the following abstract of Senator Morgan's bill, taken from the Washington correspondence of the New York *Evening Post*:

Its purpose is to take the foreign service and the State Department work out of politics, to provide an educational qualification for appointment, to make the service continuous, and to provide for promotions. Admission to the service is only to be obtained through an examination by a board to be appointed for that purpose, to consist of the commissioner of education, two professors of public law from leading universities, and two officers of the department, which examination is to cover general history, history of the United States, constitutional and international law, political economy, geography, arithmetic, English language, and either German, French, Spanish, Italian or Russian. Persons who pass this examination are to be eligible to appointment to the lowest grade in the service. Persons now in the service are to undergo this examination as well as applicants for appointment. No grade is to be overstepped in making promotions. Positions in the department and in the foreign service are to be interchangeable on the same grade. Removals are to be made only on proof of misconduct or inefficiency. No one under twenty years of age or above forty-five is to be eligible to appointment. Only the secretary of state, the first assistant secretary, the solicitor of the department, ambassadors, envoys extraordinary and ministers plenipotentiary, and consular agents are to be exempt from the examination requirements, except private secretaries, messengers and laborers.

The citizens of Spring Hill, a small town in Kansas, last week elected women to fill all of the important town offices. Throughout the State an unusual number of women voted, partially, at least, because it was

hoped that so many would be found voting as to convince the male voters that women really desire the suffrage, and hence should be given it without restriction when the vote on the constitutional amendment to that effect is taken next November. Both houses of the Iowa Legislature have voted to give women municipal suffrage, and the governor's signature will make it law. The Senate of Massachusetts, by a vote of fourteen to twenty-four, including pairs, last week defeated the bill, previously passed by the House, granting municipal suffrage to women. The *Woman's Journal* describes the result as A Bunker Hill Defeat and sounds the tocsin for the assault next year. A very interesting phase of this general movement is developing in New York State, the approaching constitutional convention affording an opportunity to secure a change in the fundamental law of the State that will not recur in many years, and, if successful, to gather fruit in one harvest that otherwise may have to be toiled for slowly and gleaned sheaf by sheaf. To the end, therefore, that the word "male" may be eliminated from the constitutional provisions affecting suffrage, a very determined effort has begun to secure 1,000,000 signatures to a petition to that effect, which petition will be presented to the convention and be followed by able arguments. Already a large number of names, high in quality in many instances, have been secured, and if the movement fails it will not be for lack of zeal and shrewd management.

The outlook for the Rosebery ministry is far from roseate. Dissensions among the Irish allies multiply and the Parnellites in convention have cut loose from the new premier. Owing to the absence of Irish and Radicals in the House, due somewhat to indifference, the Liberals have worked through the week with but slender majorities, and on one vote—on a minor matter to be sure—found themselves in a minority. The by elections of the week have proved the recalcitrance of the Labor party by their opposing of the Liberal candidates with men of their own ranks, and have demonstrated that, while losing no seats, the accession of Lord Rosebery has not drawn to the Liberal party enough voters to win new seats or increase past majorities. All the American correspondents in London predict an early fall of the ministry and speedy dissolution of Parliament, with the result of the appeal to the country very much in doubt. The logical result of Ireland's appeal for home rule long ago so forcibly predicted by the Unionists has come. The Scotch Liberals desire home rule for Scotland and seem likely to get it about as soon as Ireland, the House of Commons voting last week—180 to 170—affirming the desirability of establishing a legislature for Scotland to deal with Scotch affairs. The ministry announced its willingness to go only so far as favoring the bill creating a Scotch standing committee, which Sir G. O. Trevelyan, secretary for Scotland, moved, but it left its followers free to vote as they pleased on the motion of the Scotch Liberal from the Kirkcaldy district, with the result recorded above. Naturally and inevitably Wales is now agitating for the same degree of favor, and, not being fools, the Irish begin to see that relatively their cause has less importance than of yore, and must take its chances, advance or retreat, with the growth or decline in favor of the general principle involved.

IN BRIEF.

Everybody who has seen *Forward Movements*, No. 2 of the *Congregationalist* Handbook series for 1894, praises it highly. An expert on sociology writes, "It is very valuable and attractive." The information which it contains on college settlements and institutional churches is just what hundreds of persons have long been anxious to obtain. Send four cents for a sample copy. It is sent only to those who send for it.

Who will write a tract on *The Message of Christ to Women of Wealth*? The last testament of a New York woman just filed decrees that \$1,000,000 be devoted to the building of a mausoleum for her remains.

The lower house of the Massachusetts Legislature could be about better business than debating in a flippant way and summarily rejecting a bill which would have made illegal the exhibition of successful pugilists as popular heroes.

Our English correspondent chronicles a movement among Nonconformists to substitute co-operation for competitive action among the denominations. Such an attempt successfully carried out in this country would almost bring in the millennium.

The Cincinnati correspondent of the *Presbyterian* pays President Frost of Berea College a high compliment on the occasion of his recent address before the Presbyterian Ministers' Association of that city. President Frost is doing excellent service for Berea.

The *Golden Rule* presents in an open parliament the reasons given by many editors why all Christian Endeavorers should read their own denominational newspaper, and then sums up those reasons tersely and forcibly. In this the *Golden Rule* shows itself at once catholic and a faithful helper to each and all the denominations.

The woman who searched a map in vain to find Altruria had as hazy ideas of geography as she who, on coming from a missionary meeting, remarked with a puzzled air, "I can't seem to think where the Shasters live!" This is paralleled by the way in which a certain laborer in the foreign field was lately introduced as "Mr. Harpoot from Turkey."

The Methodist Conferences of New York and Brooklyn have adopted resolutions condemning the methods and career of John Y. McKane, a member of the Methodist Church now in Sing Sing prison. This action was to be expected from the official bodies of that church. Now the newspapers of that denomination may freely utter their minds.

At last the order has been given authorizing the Palestine Exploration Society to resume excavations in Jerusalem and extending that privilege for at least two years. The work will be directed by Mr. F. J. Bliss. Results valuable to art and ecclesiastical lore may confidently be expected, and the public needs but to give generously in order that the work may be performed.

There is an exceedingly able woman in Boston who can report a speech delivered rapidly in German, she first translating the speech into English and then recording it in stenographic characters. Such celerity of thought is only approached by the tradition respecting Kossuth, who is said to have thought in Hungarian, translated into Latin, and re-translated and uttered at a rapid rate the choicest English, born of a study of the Bible and Shakespeare.

Correspondents who were interested in a recent editorial, *A Study of the Holy Spirit*, suggest as valuable books, in addition to those which we named on the subject, *The Twofold Life*, by Rev. Dr. A. J. Gordon, and *The Spirit of Christ in the Church and in the Heart of the Believer*, by Andrew Murray. A professor

in one of our theological seminaries also commends heartily as a manual on this topic for Christian workers *The Evidence of Salvation*, by Rev. Dr. E. S. Stackpole.

He who would understand the real meaning of recent events in South Carolina must realize that they are the fruitage of a controversy that originated in "the absolute transfer of political power from a rich and cultivated though narrow oligarchy, faithful to the traditions and manners of ante-bellum times, to as rude and unlettered a democracy as ever achieved control of any American State." Exit Wade Hampton. Enter John L. M. Irby. That tells the story.

A member of the Broadway Tabernacle Church of New York was asked to what he attributed the increased attendance and interest at the Sunday evening service. He replied that he ascribed it chiefly to three big electric lights in fine opalescent globes which had been recently placed over the front entrances to the church. There is a valuable suggestion in that. A good many churches might to advantage "light up" more in front, so that the passers-by may know that something is going on inside.

In view of the near approach of Arbor Day a special interest attaches to Hon. B. G. Northrop's admirable article this week on Homes of the Negroes in the South. In some of the Gulf States patriotism is united with tree planting by observing Feb. 22 as Arbor Day. Its date varies in the other States of the Union, but is commonly appointed late in April or early in May, and the fruits of its observance are manifest in more attractive dwellings as well as in improved streets, lawns and public parks.

We were misled by the daily papers into saying that Catholics at Albany presented the name of Rev. Dr. Van Derveer as candidate for a regent of the University of the State of New York as against Father Malone. Dr. Van Derveer is not a Protestant clergyman but a prominent physician in Albany. His name was presented in the Republican caucus but not in the Catholic interest. No names appeared before the Legislature except those of Father Malone and Mr. Eugene Kelly, the latter gentleman being a banker of New York City.

While the orders for the *Congregationalist* Services that have to do with special occasions like Easter naturally exceed the demand for those that are designed for any Sunday evening, there is nevertheless a steady call for the latter, and themes like *The Forgiveness of Sin*, *Days of Thy Youth* and *The House of Our God* have met with an especially warm welcome. No. 13, *God in Nature*, the outline of which we print this week, is admirably adapted for an evening service as the external world shall begin to take on the verdure and beauty of spring.

A specially valuable series of papers will be begun in next week's issue of the *Congregationalist*. The general subject will be *Forward Movements* in theological training and each article will aim to set forth the influences and tendencies uppermost at each of these prominent centers of Congregational training: Chicago, Yale, Hartford and Andover Seminaries and Iowa College. The author of the series, Rev. Joseph H. Chandler, has recently visited these institutions as our representative and seeks to give a discriminating estimate of the work they are doing today.

Pilgrim Church, St. Louis, is to be congratulated on having secured at last the pastor it unanimously desires. Dr. Michael Burnham resigned his pastorate of the First Church, Springfield, last Sunday, to enter his new field. He leaves the largest Congregational church in New England united and prosperous, and will carry to St. Louis a ripe experience and the prestige of a very success-

ful record. Both he and Mrs. Burnham have been untiring in Christian work in the interests of the churches. They will have a large pastorate in Missouri, for Pilgrim Church is a blessing to the entire Southwest.

The *Nation* is disposed to criticize the religious press and clergymen for referring to the Breckinridge scandal at all. According to it, "all comment is either pure platitude or outright prurience. No man needs to be told what to think on such subjects." Indeed! The editor of the *Nation* must be an impeccable hermit. The comments upon the case that we have overheard as we have traveled on the trains, loitered in the shops and hotel lobbies during the past three weeks indicate that the ethical standards of the average man are not so intuitively in accord with those of the truly Christian gentleman that preachers and editors are under compulsion to be silent. To be sure, the prophet who reproves needs to exhibit sanity as well as righteous wrath.

The *Interior*, which gives Dr. Brand of Oberlin the title of professor, a position for which he is none the less qualified because he is pastor of a church which includes a large number of college students, is mistaken in intimating that he is not "a practical administrator." By the way, the criticisms which his recent article in our columns has called forth, of not being willing to take a small church himself while he advises other ministers to do so, are hardly appropriate when the facts are known as his friends know them. When he was in the theological seminary he offered himself as a foreign missionary, but was rejected because of ill health. He has several times been offered and has declined invitations to churches at a much larger salary than he is receiving. We know that Dr. Brand does not deserve to be charged with being any less self-sacrificing than his brethren.

The work of relief carried on by the city pastors of Peoria, Ill., of all denominations during the past winter merits attention. A committee of six were in charge of a central office, each member giving half a day each week to its superintendence. Here applications numbering into the thousands were received, and under a careful system of inquiry were duly attended to. Much criticism was in the air for a time, but when it was manifest to the public that the work was done without regard to nationality, religion, or color, and that hundreds of families were being relieved, the methods of the ministers being most businesslike, this criticism gave way to universal applause. Thousands of dollars in money and supplies were given out. The pastors did a good work, learned a great deal, and gave the non-church-going masses a new conception of the interest of the church in human welfare.

A police captain in New York City was on trial in that city last week, charged with failure to execute law. His lawyer, in sifting the talesmen, from which the jury was selected, paid a great compliment to the following organizations, in that each man was asked whether he belonged to any of them:

The Madison Square Presbyterian Church, the Society for the Prevention of Crime, the University Settlement, Society for the Promotion of Social Purity, Social Purity League, Society for the Suppression of Vice, Society of Ethical Culture, Allen Street Methodist Episcopal Church, City Vigilance Society, Church Temperance Society, American Sabbath School Union and Society for Improving the Condition of the Poor.

To have any sympathy with such organizations would be considered prejudicial to the interests of a lawbreaker. Pliant jury timber comes from the slum forest.

It has been frequently asserted of late that the Baptist churches put no bars before the Lord's table, but allow each person, whether or not he has been immersed, to decide for himself whether or not he will partake. Technically this may be true, but this is the way

the *Examiner* puts the case:

In our judgment a Baptist church has done all that the Scriptures justify or consistency requires when it announces the conditions on which Christians should come to the table of the Lord. These conditions are made sufficiently plain in the usual invitation to members of sister churches. Everybody knows what those words mean, everybody knows why others are not invited, everybody knows that if any uninvited person partakes he does so on his own responsibility solely. We do not, for our part, see why any person should wish to partake of the Lord's Supper when he has been pointedly told that he ought not to do so. It is a discourtesy from which a well-bred man or woman, one would suppose, would instinctively shrink.

The *Northwestern Congregationalist* is to become "The Kingdom." It announces that "its field is that of applied Christianity." Rev. H. W. Gleason will continue to be its managing editor, but he has associated with himself in the editorial work President George A. Gates, Prof. Jesse Macy and Rev. Dr. G. D. Heron of Iowa College, Rev. B. Fay Mills, Rev. Dr. Josiah Strong and other well-known clergymen. The *Northwestern* has been a welcome visitor among our exchanges, well edited, interesting and filling a needed place in Congregational journalism. We wish for its successor in its new field both wisdom and prosperity. Its prospectus announces that "it will advocate without impartiality every enterprise," etc. At first we thought this might be a misprint, but on turning to the issue of this week and finding on the first page a very ungracious criticism of a prominent Congregationalist layman, we are led to fear that the purpose announced of advocating its views "without impartiality" was intended. If the new paper is to condemn what is called the competitive-system of conducting business we hope it will yet preserve impartiality toward those engaged in business.

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

A Scotchman Lecturing at the Seminary.

Rev. James Denny, B. D., pastor of the Free Church, Broughty Ferry, Scotland, begins a course of ten lectures before the students of our seminary April 11. They are to be given in the lecture room of the Union Park Church and are open to all. As a student of philosophy, of the Old and New Testaments, as well as of systematic theology, Mr. Denny is said to have made remarkable progress. The faculty in sending out the notice say it is believed that his course of lectures "will not only mark an epoch in the history of Chicago Theological Seminary, but that they will merit the attention of all ministers and students who are interested in scientific theology and in a restatement of the doctrines generally held among us." Special reference will be had to the system of Ritschl. The subjects of the lectures indicate Mr. Denny's intention to plunge into the storm center of the theological field. They are: *The Problem of Systematic Theology*, *Christ's Witness to Himself*, *The Apostolic Doctrine of Christ*, *Human Nature in Relation to the Work of Christ*, *The Work of Christ in Relation to Sin*, *The New Testament Doctrine of the Atonement*, *Imperfect Doctrines of the Atonement*, *Christ in His Exaltation*, *The Church and the Kingdom of God*, *The Scriptures as Word of God and Spiritual Authority*, *Eschatology*. Light on subjects like these will be most welcome.

The University of Chicago.

The quarterly convocation of this great institution began Sunday, April 1, and continued three days. The convocation sermon, preached by the writer, was upon *The*

Attractiveness of the Religion of Christ; the convocation address, given in Central Music Hall by President J. M. Coulter, D.D., of the Lake Forest University, was entitled *Some Fallacies in College Education*. His address was radical, earnest and able. His main points were five—that no classification into practical and impractical subjects can be made, that in college no such classification as general culture and specialization can be made, that no classification into culture studies and those that are not can be made, that the college should not cultivate non-essentials, that no limit of time should be assigned to college work. The degree of M. A. was given to Miss Agnes M. Lathe for the development of the topic, *The New Testament of Man in English Literature between 1720 and 1750*. President Harper read the quarterly statement, which indicated almost unparalleled activity and equally unparalleled success the past ninety days. During the next ninety days efforts will be made to secure the \$200,000 required to meet conditions by which another million will be added to the funds of the university. It is now boldly proclaimed that the university cannot do the work to which it is called on less than an endowment of \$20,000,000. There were 846 students in attendance the last term. One cannot go over the grounds, or visit Kent Chemical Laboratory, the Ryerson Building for physics, or the Walker Museum, to say nothing of Cobb Hall, Divinity Hall, the Graduates' Hall or the three dormitories for women, without amazement at what has been done within three years, or feeling assured that the sublime enthusiasm of its president and his able trustees will enable them to carry out their purpose of building up an institution of Christian learning which shall be an honor to the city.

Professor Scott and the Jews.

Always witty as well as instructive and interesting, Professor Scott quite surpassed himself last Monday morning in giving reasons for a deeper interest on our part in the welfare of Israel. Some of them are the duty we owe them as brethren whom we should love and treat justly, the great ability which the Jews possess, the relation they occupy in all European centers to socialism, politics, finance and journalism, the certainty that when converted they will make most efficient missionaries, and, by virtue of their dispersion among the peoples of the earth, be in a situation to preach the gospel immediately and with little expense, that work among them has been eminently encouraging, about twelve hundred a year for many years having been brought to Christ. The undenominational mission to the Jews in this city, sustained some seven or eight years, has wrought an excellent work, but is greatly in need of larger buildings and more funds. It has stimulated rich Jews to put up in the vicinity a \$50,000 manual training school for Jewish children, and to equip and support it in a first-class manner.

The Election in Chicago.

The results of the election for aldermen and other officers in the city and its different "towns" on the whole has been favorable to good order. The Republican element in the council will be considerably larger than last year, and a number of bad Republicans and a still greater number of bad Democrats will be conspicuous by their absence. Still it would be too much to hope for any radical reforms from the newly

chosen aldermen. If they but compel the mayor and the police to enforce the laws we will be more than satisfied.

The A. P. A.

It is not to be denied that the reports of hostility in different sections of the country between Roman Catholics and the members of the A. P. A., together with the recent open outbreak in Kansas City, are giving thoughtful people a good deal of anxiety. A secret, oath-bound association, whatever its purposes, may easily become an element of danger. How much more certainly is it an element of danger when its members oppose the election of a Roman Catholic to any office whatsoever on account of his religion, and set up the claim that all offices belong to American born citizens and Protestants of right. Perhaps the rapid growth of this society, together with his well-known hatred of prohibition measures of any sort, or of laws which in any way restrict Sabbath liberty, even to the closing of saloons, are among the reasons which have led Mr. Washington Hessing, our new postmaster, to defend the Roman Catholic Church as the protectress of liberty as against the Protestant, and the Democratic party as the party of liberty and intelligence as against the Republican. By their birth and training, he says, "Catholics are believers in liberty and liberty," are "opposed to all 'isms,' and in this country are the staunch defenders of personal and religious liberty, both of which are constantly threatened by the Republican party." Recalling the recent election for mayor, he says that opposition was made to Hopkins because he is a Catholic, and asks, quite triumphantly, "When did any one ever hear of the Democratic party opposing any one because he is a Protestant?" forgetting that thousands of circulars were sent round with words on them to this effect: "Vote for Hopkins, the Catholic, rather than Swift, the Protestant." He adds, also, that when a student in Yale College, nearly a quarter of a century ago, he was socially ostracized, and with two other Catholic students made an object of invidious distinction on the part of the faculty, and was pointed at on the streets of New Haven with the finger of scorn. Most Yale students will find it hard to believe what Mr. Hessing affirms of the college, it so entirely contradicts their own experience and is so utterly opposed to the spirit and drift of the institution. For the same reason many will hesitate to believe that his failure to obtain offices which he has greatly desired has been due so much to his religion as to some other reasons rather more personal to himself, or that the Republican party is hostile to a church which contains in its ranks such true patriots, such ardent lovers of education and good morals as Archbishop Ireland, whose recent speech in New York before the Union League on patriotism is one of the hopeful signs of the times.

The *Tribune*, the journal in which Mr. Hessing's strange letter appeared, says that the liberty which he approves and desires is that of the groggery and the saloon, the liberty which is license rather than true freedom. Such letters as these indicate drifts of thought and show the necessity which patriots and Christians are under of making their principles so clearly understood that no one can mistake them or venture, over his own signature, to misrepresent them.

Chicago, April 7.

FRANKLIN.

FROM THE HAWKEYE STATE.

The New Temperance Legislation

The temperance question has taken a good deal of the time of the Legislature. Much has been said in the papers concerning the modification plank in the Republican platform. Some papers that have had much to say about the sacredness of that pledge in the last few weeks have contended that it could possibly mean nothing but local option. They did not take that position in the campaign. Neither license nor local option met with favor in the present legislature. The people in too many of the counties had exacted pledges from their representatives not to abandon the principle of prohibition. The "mule law" that was passed does not satisfy the prohibitionists nor the saloon men. It is a compromise measure. Under the new law a tax of \$600 must be assessed against every place where intoxicating liquors are sold. Three hundred of this amount goes into the county treasury and the rest to the municipality where the business is conducted. Cities have authority to increase this amount if they see fit. Cities of more than 5,000 inhabitants may have the present prohibitory law suspended in them upon filing with the county auditor a petition signed by the majority of the voters giving consent thereto. In cities of less than 5,000 inhabitants the petition must be signed by sixty-five per cent. of the voters in order to secure the suspension of the prohibitory law. The restrictions regulating the sale of intoxicating liquors are severe. The vendor must file with the auditor a bond of \$3,000 for the faithful observance of all the provisions of the act. He must have the written consent of all persons holding property within fifty feet of the place where the business is carried on, and this place of business must not be within 300 feet of any church or school-house. The place where liquors are sold must be a single room opening upon a business street, with no obstructions by blinds, screens, painted windows, etc. There shall be no chairs, benches, nor any furniture in front of the bar, and only such behind the bar as is necessary for the attendants. No games, nor music, nor any form of amusement shall be allowed.

If the law should be strictly obeyed it would probably close many saloons in the river towns. Saloon keepers will probably defy this law in every place where they defy the prohibitory law. The temperance sentiment of the State will be in favor of giving the law a fair trial before condemning it wholly.

College Secret Societies.

A decision has recently been made by one of our courts touching Greek fraternities that has more than local interest. One of the State institutions has had considerable trouble with these fraternities, and the college authorities passed a resolution forbidding the initiation of other students. This meant the death of the fraternities in four years at most. A student was initiated into one of the fraternities, and on that account was promptly expelled. He appealed to the courts to be reinstated, on the ground that he had been expelled without sufficient cause. The courts decided that the college authorities had a right to make rules for their government and that the one touching secret fraternities was not unreasonable.

Full of Years and Honors.

At the suggestion of Governor Jackson the legislature has passed a resolution to

show special honors to Gen. G. W. Jones of Dubuque, one of our distinguished citizens, whose ninetieth birthday is near at hand. He has had a remarkable career. It is said that he was a drummer boy in the war of 1812. He served on the staff of General Dodge in the Black Hawk War. He was chosen delegate to Congress from Michigan sixty years ago, when that territory extended from Lake Huron to the Missouri River. It was largely through his influence that Wisconsin, Minnesota and Iowa were organized as States. He gave Iowa its name and he was its first United States senator. It has been said that he has been personally acquainted with every president since Monroe.

The Churches and Their Leaders.

Encouraging reports come from all parts of the State relative to church work. In not a few churches revivals have prevailed and the work has been most gratifying. This is particularly true of Mason City and Marshalltown. One of the vigorous, aggressive churches in the southern part of the State is at Creston. The city itself is in a rich portion of the State and is growing rapidly. The popular pastor, Rev. A. J. Van Wagner, has entered upon his seventh year in this pastorate and the utmost harmony prevails. Twenty-five years ago Dr. E. S. Hill organized a church at Atlantic and has remained there ever since. The people know no other pastor and do not want to know any other. Among the newer men who are making their power felt are Rev. Messrs. Boller of Davenport, Askin of Council Bluffs, Holman of Oskaloosa, Gale of Marshalltown, Wilcox of Mason City and Brooks of Muscatine. The Pacific coast has sent another pressing invitation to Rev. J. W. Cowan of Tabor and he has at last accepted. Iowa loses one of her best men in his removal to Oregon City, Ore. He was the one who first organized a Junior Endeavor Society. Father John Todd of Tabor has recently passed to his reward. He was one of the sturdy pioneers that led the colony to Tabor some forty-four years ago, hoping to establish a second Oberlin. In a large measure they succeeded. Father Sands of Belmond recently passed his seventy-ninth birthday, but he has no thought of taking off the harness as yet. Iowa has reason to thank God for the character of her pioneer preachers. W. W. G.

FROM THE NORTHWEST.

Municipal Reform.

For some months Minneapolis and St. Paul have been agitating reform measures in city affairs. St. Paul has just nominated a citizen's ticket for mayor and other officers for the election in May. In Minneapolis no tickets have yet been named as the election does not come until autumn. But the pastors and some of the leading citizens are making an active crusade against the present administration for the non-enforcement of laws on the Sunday closing of saloons, allowing saloons to run without license, especially those connected with houses of prostitution, permitting saloons in the same buildings with theaters, expressly forbidden by law. On the first day of last July 261 saloon licenses expired and only 150 were renewed at that time; the other 111 were allowed to run along until such time as the proprietors could conveniently pay for them. In the meantime, the Minneapolis Brewing Company has paid many of these licenses for their patrons. Minneapolis ex-

pects soon to consider the matter of a new city charter, and one of the leading changes in the charter is to be the complete divorcement between national and municipal politics. In addition to the moral sentiment from the pulpits, we have a most encouraging civic and business ally in the Board of Trade, which is working efficiently. Word has just come from Duluth that Mayor Lewis has issued an iron-clad order closing up all gambling places—doubtless a most welcome edict for the good citizens of the Zenith City, after having had a wide-open policy.

Fellowship Meetings.

Our churches in Minneapolis closed their meetings with Vine Church last week. The lessons have all been from the words of Jesus Himself. The addresses have been spiritual and practical. Much good in many ways has resulted. In several churches longstanding floating debts have been raised, thus bringing new joy to our sisterhood of churches. Then, too, a deeper Christian life has been awakened in all our churches, and hundreds of people through social intercourse have come nearer each to the other. Hence they go to their own church work with an enlarged and more consecrated enthusiasm. The Good Friday afternoon service in Plymouth Church was largely attended, although the first such service ever held in our churches in the city. The St. Paul churches are still holding their meetings and the interest is growing.

Fargo College.

President Beard's decision to decline his call to Pilgrim Church, Nashua, N. H., and to remain at the head of Fargo College is of far-reaching import. He would have been a coveted treasure for New Hampshire Congregationalism but he is more needed where he is, and is in every way fitted for the leadership of a new college in a promising part of our country. The trustees have voted to raise money at once to carry on all the departments of this rising college. In connection with his work for the college he will also be acting pastor of the new church at Moorhead, just across the river from Fargo. Northwestern Congregationalism most heartily congratulates Dr. Beard on his self-sacrificing decision.

Gospel Union Mission.

A little more than a year ago this mission was organized, on an interdenominational basis, at the old Central Market on Bridge Square in Minneapolis. A leading feature from the first has been the free breakfast to men, with an average attendance the past six months of about 200. Another feature is the restaurant, where clean food is well prepared and cleanly served at as nearly cost price as is possible. This is largely patronized by all classes and is self-supporting. Good meat soup and bread is sold to newsboys and bootblacks. On Sunday there are two evangelistic services. Souls are brought to Christ at nearly every service. The mission reaches a large class of people whom even the Salvation Army does not touch.

In General.

The Boys' Brigade in the Twin Cities is pressing forward with a steady, marching step. The Second Minnesota Battalion has just been organized in Minneapolis, consisting of ten companies of the different denominations. The battalion is to be led by Lieutenant Morgan, an instructor in military tactics in the University of Minnesota. A system of examinations is being organized which has already been used in one or two companies. A silver medal, to be worn

three months, is given to the successful competitor. Pilgrim Church, Rev. C. B. Moody, pastor, is giving a series of free social and literary entertainments, which are drawing crowded houses. This is one of the many ways in which their Men's Evening Club is bringing people into the church who heretofore have been indifferent to all religious matters. In a little different way, Rev. G. D. Black, the new pastor of Park Avenue Church, is giving a series of free evening lectures on Tuesday evenings on leading literary men, beginning his course last week with James Whitcomb Riley. J. A. S.

FROM LONDON.

The Political Outlook.

Recent developments illustrate the futility of attempting to forecast the course of political events, even in view of a contingency which it is known cannot be long delayed. The confident expectation of the Tories was that when Mr. Gladstone's leadership came to an end the Liberal party would go to pieces, and even among Liberals there was some apprehension as to what might happen when his masterful hand no longer held the mixed forces in leash. Who could take his place? Although Lord Rosebery had long ago been designated for the premiership by Mr. Gladstone himself, the Laird of Dalmeny, apart from his disadvantage in being a peer, seemed to have put himself out of the running for the leadership by his apparent want of enthusiasm for the questions on which the bulk of the party has set its heart—not to mention his suspected lukewarmness in regard to home rule. But when the hour struck the man appeared. The statesman, the radical, the enthusiast emerged through the peer, and the Liberal party, with practical unanimity, recognized in the Earl of Rosebery the only possible successor to Mr. Gladstone. Instead of exulting over the ruins of a shattered party, the Conservatives now have the mortification of contemplating in the rival camp increased cohesion, enthusiasm and harmony.

Gladstone and the Queen.

The people's choice, Lord Rosebery, is also more acceptable to the queen than would be any other Liberal premier. Her Majesty has never taken pains to conceal her dislike of Mr. Gladstone. When the Marquis of Salisbury resigned office she went out of her way to intimate in the *Court Circular*, proof of which she is understood to correct with her own hand, that she accepted his resignation "with much regret." When Mr. Gladstone, compared with whom Lord Salisbury is but a stripling, closes his sixty years of unparalleled service to the state, the monarch "graciously accepts" his resignation. Surely, if ever there was occasion for special recognition, this was such; but not a word of regret, of thanks, of appreciation is forthcoming from the royal pen. The people of Britain will not soon forget this unqueenly slight upon one whom friends and foes unite in honoring. Even Lord Salisbury, in a graceful tribute, referred to Mr. Gladstone as "the most brilliant intellect that has been placed at the service of the state since Parliamentary government began," and the testimonies of Mr. Balfour, Mr. Chamberlain, Mr. Goschen, the *Times* and other political opponents have been equally generous.

Why Mr. Gladstone Resigned.

Although Mr. Gladstone has been largely

influenced by considerations of health, it would be a mistake to suppose that that is the sole cause of his withdrawal. It is true that, "apart from every political question, and looking to sight and hearing only, I think," he says, "that the choice before me has been between the resignation now effected . . . and the short continuance of a struggle against difficulties best known to myself." But those who share Mr. Gladstone's confidence are aware that at least one factor in the case was his disinclination to handle Welsh disestablishment. Then there are the eight hours question—on which the new premier in his Edinburgh speech made a more definite pronouncement than ever Mr. Gladstone has done—and various other labor questions involving state intervention, in regard to which Mr. Gladstone is not so far "advanced" as the Radicals, which will probably have to be dealt with before home rule is again reached.

The Premier and the County Council.

A visit paid by Lord Rosebery since assuming the premiership to the County Council, his chairmanship of which did as much as anything else to make his reputation and his sympathies known with the working classes, is regarded as a designed intimation that the council may rely upon his co-operation in its work of social reform. Acknowledging the councilors' vote of congratulation, his lordship says that he has spent with them some of the most satisfactory days of his life and hopes to spend many more. Excluded by the accident of birth from the House of Commons, there is, happily, nothing to prevent the new premier sitting and voting in "the parliament of London," and it is easy to see what immense weight the influence of the highest officer of state will carry and how immeasurably his adhesion will strengthen the progressive party with which he is identified.

The Unification of London.

The most important question now before the council is what is known as the unification of London. At present the County Council, which has charge of more than a hundred miles of territory, is excluded from about one square mile in the heart of the metropolis, this being controlled by the ancient corporation of the city of London—a mediæval survival. It is proposed to have one municipal corporation for the whole area of the present administrative county of London, which will take the place of the existing corporation and the London County Council. The new corporation will take over all the duties now separately performed by the two existing bodies, and the councilors will be elected in the same way, by popular suffrage, and to the same number as at present. When unification is thus effected a new era of municipal administration will set in and London no longer be the worst governed city in the empire. Among the council's recent acts may be mentioned the application to Parliament for permission to spend nearly half a million sterling in rebuilding one of the Thames bridges (Vauxhall), a contribution of two-thirds of the £36,000 required to purchase seventeen acres in crowded Deptford for a recreation ground, and the voting of £57,000 for technical education of citizens during the current year. It is also seeking to acquire for public benefit the fine garden square, Lincoln's Inn Fields, which some Americans may have admired from the rear windows of the Inns of Court Hotel, Holborn. By being its own con-

tractor it has saved in its first fourteen works over two thousand pounds on the lowest tender, and its experiment in running a common lodging house has proved a financial success, there being a return of three per cent. on the capital.

Religious Education in Board Schools.

An equally satisfactory account cannot be given of another popularly elected body, the London school board, which for more than eighteen months has been engaged in a pitched battle as to the kind and degree of religious instruction to be imparted to board school children. The situation as described in the *Congregationalist* last June is practically unchanged, except that since then a vast amount of valuable time has been shamefully wasted, much sectarian bitterness engendered and what ought to be one of our most useful institutions brought into contempt. Educational progress and reform, so far as the London school board is concerned, has been brought to a standstill, whilst the board members have engaged among themselves, or with the innumerable deputations that have waited upon them, in theological arguments and exercises in dialectics. The leader of the reactionaries, Mr. Athelstan Riley, who is a young and wealthy High Church layman, argues something in the following fashion: The education act of 1870 decreed that "in the schools provided by the board the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children." "Religion," says Mr. Riley, means the Christian religion; the Christian religion means certain definite doctrines, the chief being the incarnation and the trinity; therefore, unless at least these doctrines, the irreducible minimum of Christianity, be taught the intention of the act is not being carried out. He has been greatly shocked by the omission to teach these doctrines specifically and the ignorance of board school children in regard to them. After much wrangling he has succeeded in having the word "Christian" prefixed to the word "religion." Further, the majority of the board being Churchmen, he has carried a proposal to issue a circular to teachers, despite their protest, stating that means will be taken, without prejudice, to release those who cannot conscientiously impart Bible instruction of this kind from the duty of giving the Bible lesson, which, of course, means a religious test and a religious disability. There is a certain narrow logical consistency in Mr. Riley's attitude, but it is clear that the majority of the citizens are strongly opposed to the adoption of a policy which would mean the revival of religious bigotry and disability. Dr. John Clifford (Baptist) has proved a doughty opponent of the clerical party, whose policy is pretty sure to be reversed at the November elections. If Mr. Riley and his friends persist in their attitude the probable result will be the total exclusion of Biblical instruction from the schools of the board, as against the present somewhat elastic arrangement, which, on the whole, has worked well for more than twenty years.

Second Free Church Congress.

The first congress of free evangelical churches of England and Wales, held, on the initiative of Dr. Maclaren, at Manchester in the autumn of 1892, has been followed by a similar convention in Leeds, March 12-15. The proceedings opened with a brilliant

discourse, pleading for the deliverance of Christianity from conventionalism, by Principal Fairbairn, on whom the university of Aberdeen has just conferred the degree of LL.D. An epoch-marking paper on Worship was read by Dr. John Hunter of Glasgow, who declared that the average Presbyterian, Congregationalist, Baptist or Methodist church was about the last place to which a man would resort if he were seeking an atmosphere of devout and helpful worship. The labor question having been sympathetically considered, a report, made by a committee appointed at the previous conference, was presented on the important question of overlapping. There are as many Nonconformist chapels as there are villages in England, and if properly distributed their accommodation would probably suffice to meet the requirements of the whole rural population. It was resolved, at the instance of Dr. Mackennal, to invite all the free church bodies to appoint representatives to a conference, with a view to substitute co-operative for competitive action among the churches. A movement has thus been successfully inaugurated, the logical outcome of which is the federation of all the principal Nonconformist bodies in Britain.

London, March 21.

ALBION.

CURRENT THOUGHT.

AT HOME.

Mr. W. D. Howells permits his Altrurian traveler, in the April *Cosmopolitan*, to describe How People Live in a Plutocratic City. The traveler is obliged to confess that, despite the worship of wealth and the "purely commercial ideal" which he thinks obtain in our national life, nevertheless "many take all the cruel risks of doing good, reckless of the evil that may befall them. . . . That is to say, in conditions which oblige every man to look out for himself, a man cannot be a Christian without remorse; he cannot do a generous action without self-reproach; he cannot be nobly unselfish without fear of being a fool." Edward Everett Hale, in the same journal, prescribes the following as a remedy for misrule in cities, and calls upon the church and the home to follow the universities in making it a reality: "If the large cities are to be as well governed and cared for as the small cities or the large towns, some plan must be devised to have real leaders of men live permanently in the different sections which are to be cared for."

The *Dawn*, the organ of Christian socialism, thanks God that, whatever Christ said about the poor, He did not say, "Ye shall always have the capitalist with you." The same journal is confident "that Christianity is absolutely impracticable, the Sermon on the Mount a wind of empty words, unless applied in Christ's way, who declared that He came to fulfill the law of the Old Testament. When society is organized according to that law, when land and capital are owned and operated as under the Jewish theocracy, then it will be natural and perfectly practicable to 'lend hoping for nothing again,' to 'take no thought for the morrow.'"

Rev. Dr. F. A. Noble, in the *Advance*, gives a wholesome opinion of certain views that are somewhat popular in the West just now. He feels that the factor of sin is either overlooked or only lightly emphasized. "Any plan of working for the setting up of the kingdom of God on the earth which does not place some sort of adequate estimate on the power of sin over the soul and the reluctance with which it will yield its grip on life is doomed to severe discomfiture. . . . We cannot jump over individuals and win society in a lump. . . . We are told that if all creeds were burned and men could be approached with the simple story of the divine love in Christ, unformulated into doctrine but warm with life, there would be a

general response to the appeals made and the heart of humanity would be won. But this sounds to me very much like saying that men can be readily induced to believe something if we only go to them and say we don't believe anything."

Rev. Dr. James H. Ecob discussing, in the *Evangelist*, recent literature bearing upon church unity and the Lambeth propositions, says what is obviously very pertinent: "Another very serious, if not fatal, objection to the episcopate as a basis of union is the fact that it has not proved historically to be a unifier. The Greek and the Latin Churches are wide apart. The Catholic looks with open contempt upon the Episcopalian. The Episcopal church itself is split into minor sects. And the high and the low, the old and the new parties in each of these denominations are often quite as bitterly antagonistic as any of the sects of Protestantism. The Episcopate itself needs defining and unifying before it can be seriously proposed as a basis of unity."

ABROAD.

Dr. Alex. Mackennal, in the *March Review of the Churches*, discusses the problems which the English Congregationalists are facing. The proposed amalgamation of the Church Aid Society and the Congregational Union will compel the churches to reconcile themselves to denominational control, and this will necessitate a repealing of the fundamental principle of the union: "It is quite certain that any committee elected by the Congregational Union will be responsible to the union, and any person aggrieved by its action will have such a right of appeal as no one trained in English constitutional habit would think of gainsaying. Moreover, the action of any committee charged with the administration of home missions and church aid will have to be much stronger than that of the present council or its committee has ever been. It will be impossible, when once attention is directed to the facts, to allow grants to be voted by meetings in which a majority of the voters are representatives of aided churches. And it will also be recognized that to call on the immediate neighbors of an aided church to supply the criticism most wholesome to it, and to raise objections to a grant, is to impose on them a burden which very few can bear. The control of the central committee will have to be effective, and, if this is a reality, so, too, must the responsibility of the committee to the union be."

GROOVES.

BY REV. A. H. QUINT, D. D.

Keble's Christian Year is, as everybody knows, a delightful work. It gives us appropriate poems for each Sunday and all the Christian holidays in the year as held by the Church of England and its kindred church in this country. It has passed through a very great number of editions, and perhaps will never lose its place in the affection of Christian people. Underlying it, however, is the Christian year itself, or the affixing to each Sunday and each holiday some special and permanent doctrine or fact for thought and for incentive to worship, which together embrace all the great doctrines of our faith. This system is an historic legacy. At every recurring date it presents the incarnation, the trinity, the suffering of our Lord, the resurrection, the ascension, with practical truth illustrated in the intervals. In the course of the year no great spiritual fact escapes attention.

Our Puritan fathers rejected this whole system. They threw aside, not only saints' days, but Christmas and the days of suffering, death and the resurrection. They believed that such set methods ran religion into formal grooves which destroyed spirituality. Perhaps they confounded sponta-

neity and spirituality, and thought that nothing could be spiritual which was not a sudden outburst. Perhaps grooves, after all, are not necessarily evil. The iron rails of railways are grooves. They do not destroy power; they are important for its guidance and its success. Perhaps the absence of orderly thought helps make visionaries. However this may be, our people abjured the Christian year. They longed for freedom, and they secured it. They reveled in their emancipation from the bondage which attached special Scriptures and special prayers to set days and particular Sundays. It was the Puritan heritage that the minister, guided by the Spirit, should select appropriate subjects and appropriate Scriptures for every religious service, as the wants of the people might seem to indicate at the time. Especially was it regarded as absurd that any great church should lay out a course of study, thought and worship, for a year, although it might have the experience of ages and might clearly cover the whole scope of Christian faith.

But a remarkable reaction seems to have set in. The children of Israel once wished they were back in Egypt. Our people do not go to that extreme, but they are making little Egypts of their own. Glance at them. See what we are substituting for the old-fashioned Christian year. I have before me a list of items for which the people of the land were exhorted by some alliance, representing no Christian denominations as such, to pray during the first week of the calendar year. In fact, two of them are now before me. Each list contains twenty-six items. It seems quite a convenience to have a comprehensive list made out for us, but the question arises whether it was not crowding rather too many topics into one week, and what particular reason there was for assigning them to particular days in that particular week, instead of scattering them over a longer period (say six months or twenty-six Sundays), or by what authority the assignment was made. I am not now objecting in the least degree to the plan itself. The plan, it is to be noticed, is simply a return to grooves. It is an arbitrary invention of somebody, without root, however, in the experience of the church.

Another illustration, or evidence, of a reversal of the old theory of our fathers, is found in the greatly prevalent system of Sunday school instruction. For some years past the selections of Scripture to be used each Sunday in the year by all our churches have been kindly decided upon by some committee, which is appointed—I must confess my sad ignorance—by some body or convention whose very name I know nothing about. I have attended our own ecclesiastical gatherings perhaps as often as most men, but I do not remember any appointment to this work by our churches. I am sure that I know the name, however, of the Congregational member of this committee—the only member whose name I do know—and I am entirely willing to accept without hesitation his judgment as to the wisdom of the selections. The matter is referred to simply as illustrating the fact that, after throwing over the set days of the old Christian year as savoring of formality, we accept a new Christian year for the instruction of our children, in which every Sabbath day has its assigned portion of truth for consideration. The system has great advantages. The uniformity in study which its general acceptance tended to secure was valuable.

That this uniformity is now being impaired is true, but the substitute merely proposes another outline of a Christian year. The general and ready adoption of these systems shows the hunger of the people for the old method which the fathers discarded.

The Christian Endeavor Society advances a step further in the same direction. Its central authority provides the subjects for its meetings of prayer and conference everywhere to be used throughout the various local societies of this magnificent organization. It prints the list in vast numbers of copies. Wherever you go you find the one topic in any meeting of such a society. Last Sunday evening, being assured that I would be welcome, I was present at such a meeting. It was the night of the roll-call, which to me is always a solemn service. It never fails to carry me back to days when I used to hear the roll-calls of parts of another great army, the shortening lists of which were accounted for by "dead on the field of battle." It carries me forward in thought to the time when He who "callesth His sheep by name" shall ask for every one of them. But on that evening the topic was one I knew had been appointed, for I keep myself informed of the list. It included some distinctive features of truth as to prayer. It was a great convenience to know in advance the subject of that evening. The members themselves I saw had found it so. But it suggests simply the grave responsibility resting upon some committee, which selects the subjects of religious thought and the means of religious culture for a twelvemonth life of our young people, and which assigns to its fixed place the thought for every week in that year. It recognizes again the good of a Christian year. Whether it comprises the great doctrines and the great historical Christian events is a part of the responsibility laid upon the managers of the system.

There is one more fact still more significant as to the thorough reversal of the Puritan idea. It is the large acceptance by pastors and others of the list of prayer meeting topics furnished to the churches, in which the church is provided with a specified topic for each weekly prayer meeting throughout the twelve months. The old theory held that the minister would watch the spiritual signs of the times in his congregation, and select with judicious care such portion of Scripture, such exposition thereof and such application of its substance as might meet immediate wants. To do this rightly was sometimes perplexing. It required discernment. It necessitated sensitiveness to the spiritual atmosphere. But to do it was understood to be a part of the duty and privilege which freedom from old grooves had given to the minister and the church. As the prayer meeting is so greatly the test of a church's condition, and the place of the minister's less formal but greatly effective work, the importance of proper topics was evident. The topics assigned by the old Christian year were fixed in advance. We have now a system by which some benevolent Christians take all this labor upon themselves—make the proper selection of Scripture, declare the suitable theme and print the whole with the proper dates. This is a great help to the minister. It relieves him from the necessity of considering the matter. He has ready made for him the proper topic, not only for one evening but for the whole year.

all printed in a little book which he can carry in his pocket. There is the added advantage that he can find in the religious newspaper excellent editorials, or special articles by the best contributors, a week in advance of the assigned subject. If the minister does not feel it necessary to follow the furnished line of development, his deacons will. A great amount of Christian truth is thus presented in the course of the year. It is a new Christian year.

Such is human nature, such is Christian human nature. Its very faith runs in grooves. If one system is destroyed, the time comes when another crystallization takes its place. If there be no system one is likely to be made. I think that they taught in my boyhood that the asteroids were the pieces resulting from the explosion of some great planet. I believe that the scientific men have since said that they were formed directly from scattered cosmical matter. Whether our asteroidal little Christian years are explainable by the first theory or the second I do not know.

THE HOMES OF THE NEGROES IN THE SOUTH.

BY HON. B. G. NORTHPROP, CLINTON, CT.

Village Improvement Societies and Arbor Day have done much for Northern homes. Their influence is now needed in the South. The present urgent necessity of the negroes is the betterment of their homes, if that rich Saxon word may be applied to the cheerless, dark, wretched cabins, commonly windowless, with no chance for light except through the chinks in the boards or logs, sometimes even floorless hovels, the inmates herded like beasts, where the decencies of life cannot be. Such vestiges of slavery still abound, especially in the Black Belt. The homes of the negroes everywhere show their sloth and improvidence, or thrift and ambition. So in all lands and ages the dwellings of the people have been the index of their barbarism or civilization. Christianity has ever marked its triumphs over ignorance and paganism by improving the homes of its converts.

While lecturing for over three months last year through all the Southern States and in all the institutions aided by the Slater Fund and other similar colleges, I inspected many handsome and well furnished dwellings of negroes, which, by industry and economy, they have been able to acquire and adorn. It was a privilege to see how the ownership of such fine homes is already telling on their manhood, their self-respect, self-reliance and genuine independence. I heard many touching stories of toils, struggles and successes, told with an air of conscious triumph which wins admiration of their genuine heroism.

The subject assigned me for the Slater institutions by their agent, Hon. J. L. M. Curry, was *The Value of Good Homes and How to Secure Them*. No other three months and no other eighty-nine lectures in my busy life promise better results. The interest everywhere expressed, the promises made, the resolutions adopted in favor of the practical applications of the plans advocated gave assurance that on their next State Arbor Day the homestead would be remembered. The *New York Tribune's* pamphlet on bettering homes was gratefully accepted by each member of the graduating classes of these institutions. One index of the growing interest in village improvement is the fact that nearly 20,000 copies of this

pamphlet have been already sold. That will prove a practical gospel that shall help the negroes to realize that the chief privilege and duty of life is the creation of happy, tasteful homes. This was often my Sunday theme to large and attentive audiences in colored churches.

The negro is now showing a passion for the acquisition of land which ought to be encouraged to the utmost. This conservative force is more and more appreciated in the South. The opposition, so strong twenty-five years ago, seems to have passed away. The negro who owns a homestead, however humble, has given bonds to society for good behavior. When he carries the rewards of honest toil to his own house he and his gain a new lesson of self-respect. The instinct of self-preservation is as strong with such a householder as with the planter or the capitalist. His farm brings home to him the Ten Commandments and the gospel of seedtime and harvest. Vagabondism does not grow on his soil, but, with his dog, he is the sworn foe of tramps.

I have often questioned the whites as to the influence of this growing ownership of land upon the negroes. All agree that those who own their homes and farms are better citizens, better neighbors, better men every way. To quote the answer of a leading citizen of Georgia: "The negroes who own over 700,000 acres of improved land in this State form our best negro population." The negroes in the Southern States are now assessed for \$264,000,000 of taxable property, mostly in land and homes. But even this wide domain is not a tithe of what they need and will have at no distant day, for the acquisition of land is the new "craze" with the race.

Considering their antecedents, with no land, no property of any kind, no habits of forethought or self-reliance, their progress has been remarkable, unparalleled in the history of any other race in the same limits of time. Thirty years ago they were an untaught, illiterate people; now 2,250,000 can read the Word of God. Having often visited colored schools in the South during the last twenty-five years, I have usually asked the scholars, "Why do you come to school?" "Want to learn to read." "Why do you want to learn to read?" "Want to learn to read the Bible." These answers have been so uniform in thought, if not in words, as to suggest the inquiry, Does the Bible seem to the negro to be the source of the white man's power and prosperity as well as to point the way to heaven? Certainly they have shown great interest in education. There are now over 20,000 colored teachers in the South, seven colleges administered by colored presidents and faculties, and of these presidents three were formerly slaves, 1,000 "college bred" ministers, 749 physicians, 650 of whom are graduates of some medical school, 154 colored editors, 250 lawyers, and 247 colored students now being educated in European universities. While most of these 20,000 teachers have yet meager qualifications and the terms "college bred" and "college graduates" mean far less than in the North, these facts show marvelous advance.

Northern missionary associations have proved important factors in this great result. Their faithful missionaries, who encountered hostility at the outset, have persevered till their Christian consecration and usefulness are now widely recognized. Not that prejudice has ceased, or the antipathies

of race, heightened by wrongs on the one side and servility and ignorance on the other, have disappeared, but the best citizens in the South now earnestly deprecate and denounce the outrages of the lawless, whose faith is in brute force and whose weapons are the torch and the rifle.

Encouraging as are these facts, the vast majority of the negroes are still ignorant and very poor, landless hirelings, familiar with the raising of one or two of the staples of the South, untaught in general husbandry, tenants at will, or till "next Christmas," for their contracts too often last for one year only, or till the next crop is in, and that usually is mortgaged. The ownership of land and a varied husbandry, including all the essential food crops, is the best remedy for such a system, or rather lack of system. The recent colored farmers' conventions, like those at Tuskegee, Talladega and Hampton, are remedial forces. Conducted by colored people, their brief talks abound in practical points like the following: "No waive notes," "Own the farm," "The debtor is a bondman," "The renter pays enough to buy his land over and over," "Don't wear mortgaged clothes nor raise mortgaged crops," "Better houses," "Two-thirds of us still live in one-room cabins," "Keep out of the cities," "Shun railroad excursions," "Shun dirt, debt and the devil," "Work Saturdays," "Too many play days."

While great numbers crowd to the cities and gravitate to the bad, the general result is hopeful. Grand as are the achievements of the last thirty years among the negroes, the past is but the preparation, laying the foundation for broader results. Never before in the history of the world did any nation have within itself so large and promising a field of missionary work, or the opportunity of uplifting such a mass of ignorance, so accessible, speaking the same language, so plastic, receptive, impressible and grateful.

BODY AND SOUL.

BY WILLIAM H. HAYNE.

They are dissimilar as woe and mirth,
Unlike each other as the day and night;
One is a bond-slave to the silent earth,
And one inheritor of boundless light.

PERSONAL WORK FOR OTHERS.

BY PROF. A. C. BARROWS, ANES, IO.

Why is it that some of our truest, sweetest church members find it so hard to speak with their intimate friends with regard to personal religion? Why is it that, nowadays, when a man becomes a Christian, he does not, as a matter of course, become a champion of Christ among his immediate friends, as the converts did in the days of Jesus and of the apostles? Why is it that here, in America, when a man finds Christ he does not at once instinctively begin to talk for and of Him to his neighbors, as do the converts made by missionaries in heathen lands? The common, lazy reply to this question is that it is because our piety is of a lower, colder strain than the enthusiastic outburst of love in hearts that properly measure the greatness of salvation.

But these contrasts are the natural result of the fact that conversion now and here is an utterly different thing from conversion in the days of Paul or conversion today in heathen lands. To Paul it was acceptance of an entirely new set of religious

facts and truths; to us it is acting on an old and conceded system of truth. When the first Christians dispersed from the Pentecost chamber each one of them had an astounding tale to tell, just such a story as naturally sets the town a-buzz with talk. When you advise your husband or friend to become a Christian you only wish to induce him to do what he knows he ought to do, and exactly in proportion to your delicacy of feeling you will shrink from undertaking it. According to the parable, each particle of heaven is to work by imparting to its unlearned neighbor the peculiar gift of life that it has itself received.

To a convert in heathen lands this life comes along with a complete new idea of God and of life and a whole new series of impressive facts, and these naturally spur him on to conversation. But when you go to speak to your friend you know that the only difference between you two is that you have yielded, but he has not yielded, to motives with which both are alike familiar and which both confess to be obligatory. And that is not naturally a thing to prompt conversation, except for a little time after one's own conversion. Wherever this consciousness is not present, the difficulty disappears at once. I have observed that those who "cannot" talk upon personal religion with their associates are ready to teach Christian truth in missions or in Sunday schools. "Come and share with me all that I have learned," they are easily able to say; "Come and do the right thing that I have done," they find it very hard to say.

I confess that I am not anxious to see a race of Christians who can just as easily speak the second as the first of these exhortations, for the reluctance may as probably come from genuine modesty as from a depleted spiritual life, yet it must be overcome, and the problem is how to go forward in spite of this modest reluctance without coarsening the soul.

Toward the solution of this problem I venture this advice. Though the Christians should never forget that the one thing he seeks is to persuade his friend to do as he himself has done, that is, to surrender himself to Christ, yet he need not make his own act prominent. Lay emphasis not on what you have done, not on your surrender to Christ, not on any virtuous act, but rather on your faith, your hopes, your aims and, above all, on your Master, and let your friend see or infer for himself that you could never have the strength of such a faith, or be inspired to such aims, or be blessed by such bright and boundless hopes, or find such comfort and peace in the presence of such a Master, if you had not first done the thing that puts a man right with God.

Even when, as you watch the turns of conversation, you see that the time has come to urge your friend to do as you have done, that he may have like fellowship with you, the better form of the exhortation is apt to be something like this: "Do this thing. You know that you ought to do it; your conscience is with me. So do it, do it now—for you know that I only urge you to do what I have done myself, what I am glad that I have done, what I wish I had done earlier and done more thoroughly." There is nothing offensive in natural references to one's own conduct as a warrant of one's own earnestness, or as stating the means by which one has secured great benefits, when it might be offensive to refer to that same conduct simply as right.

BY THE WAY.

A missionary from China, at home on a furlough, desiring to learn something of the Salvation Army, put in an appearance at the Washington Street headquarters in Boston the other Sunday evening. He was confronted at the entrance by a lassie, who asked him for ten cents. Surprised at the request, he inquired whether this was the general custom, and was told that it was on Sunday evenings. Now it happened that this investigator of modern methods had no money in his pocket except five cents to pay his car fare home. There seemed no other course, therefore, but to beat a retreat, so he made for a rescue mission on Kneeland Street, where cordial welcome was given him. He had arrived just in time for the sermon, which was rather of a lurid order and did not tend to put him in better spirits, but he pluckily sat it out, and then, thinking that perhaps, owing to the lateness of the hour, the Salvation Army restrictions would not be so severe, he returned to its hall. After a little parleying with the young woman on guard, and his honest face evidently bearing out his testimony as to his impecunious condition, he was admitted and modestly took, as became a deadhead, a back seat. The service was nearly over, but its conductors were entering upon what, in their opinion evidently, was its most important part, and earnest appeals for the sinews of war rained down from the platform on the somewhat scattered congregation. The young woman who took the lead was bent on clearing off a troublesome little debt and entered upon her task in a businesslike fashion. She called first for subscriptions for offerings of \$1 apiece. "Surely," she said, "there must be six persons here who would give \$1 apiece," and she looked significantly at our friend, who was one of the best dressed men in the room. He did not return her gaze, but appeared rapt in contemplation.

Meanwhile the canvassers were getting in their work and approached him, but his stern exterior kept them at bay for the time being. The effort at dollar subscriptions being somewhat futile, the young woman on the platform came down to fifty cents and expressed her enthusiastic hope that such gifts as these would come in from all quarters of the house. She then bent another searching gaze upon the missionary, and this time the canvassers were bold enough to interview him, but all to no purpose. He remained stolid and apparently unconscious of anything save the extension of the kingdom among the Chinese. Nothing baffled, the cheerful young captain dropped to twenty-five cents, evidently expecting a perfect shower of quarters. Though she made her remarks general, she looked, as before, at the well-dressed individual who came in late and who, by this time, was beginning to perspire quite freely. Again the canvassers sallied forth, and several of them seemed to be bearing down upon him simultaneously. He could endure this ordeal no longer and, producing a card, wrote on it the amount that he would forward by mail. The sum was sufficiently generous and the integrity of the donor was so apparent in his open countenance that the debt raisers, one and all, withdrew from him entirely satisfied. The meeting then came to an end, and the student of modern methods went out into the night to meditate, as he journeyed homeward, on the question why it is that the Salvation Army, which aims to reach the lowest and poorest, sees fit to charge an admission fee at any of its services, especially on Sunday evenings, when the wealthiest churches in the city open their entire auditorium to all who will come. That question is still unanswered in his mind.

A. believes B. to be a heretic though in character worthy of reverence, but because he is heterodox disfellowships him. C. believes B. to be orthodox but knows of occasional and even serious departures from good morals, but because he is orthodox fellowships him.

D., though not indifferent to B.'s faith or character, loves him as a personality and realizes that he is entitled to sympathy and friendship and a haven of encouragement to fly to if, perchance, the impulse comes to do better. A well-known Episcopal clergyman in New York City has made himself beloved by an ostracised profession because he has shown that he believes that its members have souls and spiritual aspirations. And yet Dr. Houghton, it is said by the *Churchman*, never enters a theater, and to an actor who questioned him, "Why?" he replied: "When you want me to attend the sick or dying, where would you rather find me, in the dress circle of your theater or at the rectory?"

The story has turned up again of a writer, unknown to fame, whose article was offered to two or three newspapers and rejected. But it was finally accepted by one paper and its excellence was proved by the fact that it was copied into several other papers. The inference drawn is that those who rejected it did not know a good thing when they saw it. Some of our would-be contributors seem to have a similar impression that the rejection of any of their articles is evidence either that the articles are valueless or that we don't know what we want. Of course this mistake is not made by those who are accustomed to write for the papers. They know that when an editor's drawer is full of one kind of good material he does not buy more whenever it is offered to him. They know that a personal slight is no more intended than when the editor declines to buy a piece of real estate adjoining his home, which his neighbor wants to sell. Only the men who have just opened business think every sensible firm is eager to buy up the whole market. Still, the minister who has stopped his paper because his articles are not published in it will learn something about the quality of those articles if he will print them in a paper of his own and try to build up a subscription list with them.

A wealthy New England manufacturer lives in summer in the town where his factory is, but has been accustomed to spend the winter with his family in a fashionable Boston hotel. One fall before leaving for the city he was converted. Then he did not want to leave the church; he and all the family joined the church at the New Year's communion. He fitted up his house for a winter residence, and the whole church has wonderfully increased in activity by his example; of twenty-six additions twenty-two were by profession, largely due to his influence. He had been a smoker since he was twelve years old, but he has given that up—"so I can help the boys," he says. He is a happy Christian.

As a pastor made up his record for the week—prepared and preached two sermons, attended three prayer meetings, two societies, a Sunday school session, two funerals, one wedding, three committee meetings, wrote twelve parish letters and one religious newspaper article, made thirty-four calls and received seven—he felt he would like to be interviewed by the man who says ministers have nothing to do. "We know, O Lord, by the solemn stillness that Thou art present with us," were the opening words of a prayer which followed an unusually long prayer meeting silence. The man meant it. The people felt it. Such experiences are too rare. We are accustomed to the idea that silence is fatal to public worship, that only the spirited meeting is spiritual, that when men are silent God cannot speak, and so prayer meeting pauses are sometimes extremely painful. This ought not to be. "Be silent, O all flesh, before the Lord." A moment's meditation following many acts of public worship would add to their value. Right in the midst of the rapturous and adoring worship of the heavenly hosts "there was silence in heaven about the space of half an hour." Some brethren would call that "wasted time."

The Home

THE COMMON OFFERING.

It is not the deed we do,
Though the deed be never so fair,
But the love, that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Christina G. Rossetti.

THE COLLEGE GIRL—HER PRESENT NEED, HER FUTURE POSSIBILITY.

BY MRS. MARY M. ADAMS, WISCONSIN UNIVERSITY.

Years of careful and continuous observation and study of the college girl have brought to me this conviction—her clear and untrammelled right to every good thing the college has to bestow. In the classroom and out of it she has proven her zeal, her energy, her industry, her fidelity, her devotion, her eagerness to grasp all that is to be secured, her desire to use every opportunity, to seize and make her own every advantage offered and every new path opened. This of the large majority. Of the few this cannot be said, and, unfortunately, the few are often most conspicuous, lacking, too, in modesty and gentle carriage, that which is ever the characteristic of the class first described. It is, perhaps, too much to hope that the minority in this case will cease to exist, or that any advantage which education may afford will ever quite eliminate flippancy and insincerity even in so interesting a personality as the one we are considering.

More than a quarter of a century has passed since college doors were opened to women in this country. Into the life of our time, therefore, some influence from the higher education has surely penetrated. Like all other good things, however, like the test that nature as well as education supplies, this influence is a silent one, never to be measured, never to be estimated at its real and intrinsic value. But one question still forces itself to the front and, like Banquo's ghost, "it will not down." Is it accomplishing all that we hoped for? Is it doing for our girls the best that can be done? Is it giving to them the largest, ripest, fullest development in body, in mind, in heart, in soul? To this I can only answer, unhesitatingly, *It is not.*

Now it is always easy to find fault, and nothing is more remote from the purpose of this article than even to appear to find fault. On the contrary, the conditions as they exist give to us so much to rejoice in that one might easily pause here to pean their praises, to extol their blessings, to herald their usefulness, to proclaim with trumpet tone, if need be, the greatness and the beneficence of their results. It is not because of any failure in this higher education that I reply as I do to the question proposed. It is rather that we must go further and demand for our girls not only the higher but the highest education, and only when we have met this demand can we hope to answer their just claim upon us.

Another question is in order: What is meant by the term highest education? Are we to hear once more simply a plea for domestic science in all its branches and in all its phases? No. Domestic science belongs to the so-called higher education, and perhaps no education of any college or university open to women can be regarded as complete unless it has met or is preparing to meet this importunate need in the interests of the home. That it will be met in time is certain; with it my thought has only a touch in passing.

The highest education has to do with the heart and the soul and with the qualities that belong to both. It concerns that side of a woman's development most essential to her best success in any sphere whatsoever into which she may be called. As daughter, as wife, as mother, as teacher, as friend, as citizen—voting or voteless—as employé in the store, the office or the factory, as member of a community or in the more trying isolation of rural life or of the farm. It is that possession that measures her power, assures her usefulness, increases her influence, makes plain her spiritual life and endows her with those qualities that exalt, uplift, inspire and make strong. It brings to her self-possession, self-restraint, self denial, self-respect, high aims and lofty motives and a proper appreciation of all these, not only in herself, but in others. It brings to her in time every fruit of the Spirit.

Graft, then, upon the higher education the highest education, and your colleges will produce the women for whom the world waits, to whom it is ever ready to give ear, in whom it is ever ready to believe and whom it is always easy to follow. Such women blessed the world by "their so potent art" long before college doors were opened to receive them. Although they would be first to avail themselves of all such advantages as the college of today offers, without these advantages they lived their large and luminous and enriching lives, upbuilding and uplifting whatever hand or heart gave them to do, and left every place they touched and every life they influenced the better and the nobler for their vitalizing contact.

Still another question may naturally be asked: How is this highest education to be acquired and is it not too intangible to be offered through text-books or through teachers? In the space permitted me I cannot reply to this question as it deserves, but I can say this: It is the most obvious of possessions, and need not elude the searcher, certainly not more than, nor even so much as, does the search for wisdom in other directions. It is true it is not so easy to find the living instruments by which it may be promoted and increased. Such teachers are rare. When they are found, what power is more tangible, more potent or more persuasive? Illustrate this in the colleges for women themselves. What else was it that made the light of Mary Lyon at South Hadley, of Mary Brigham at Brooklyn, of Alice Freeman at Wellesley, and of many another noble woman, whose ministry has not been so widely felt or perhaps so readily discerned?

But not alone from personal contact with noble souls does this highest education proceed. Rightly used and studied every good text-book will yield it. One above all others has in it such unfailing source of supply that, like the sea itself, it is not only measureless but exhaustless. Regarding

the Bible solely as literature, I believe if it were used daily in every school and college the effect of such study, under wise guidance, is beyond our present vision to perceive. But not the Bible only can so inform. Every great poet, ancient or modern, every true teacher, every beautiful scene in nature, every lesson in history or natural science, in astronomy or mathematics, may be made to unfold the heart life and the soul's best instincts.

Another question follows naturally: Is not all this as necessary and desirable for our sons as for our daughters? I answer, *Not quite.* This reply may seem to cast some reflection upon co-education. It is not so intended, for any one who knows this phase of college life well must admit that nowhere—not even in the home—is the society of young men and young women so healthful and so stimulating each to the other as in the classroom. But to insist that they shall always be together even there is surely neither wise nor requisite.

The daughter needs in her college course quite as much as elsewhere the complete claim and the perfect recognition of her womanhood, with all that this great gift requires. One thing she should never fail to have, that is, the counsel, inspiration and example of some noble woman. This is as needful to her as is light to the flower. At this time it is not too much to ask that such a woman be college bred—one who can direct her in all her studies and be to her, also, the silent but eloquent witness of all that a true woman should be. Desirable as this may seem for your boy, see to it that your girl secure it, and sooner or later your son will reap the fruit of it. In addition, too, your son will go out into life and receive from his business or his profession a fullness of view, an educational breadth and expansion, an enlargement of life, of character and of manhood to which the college could only serve as a preparation. Your daughter, on the other hand, will scarcely have completed her college course when she will be called to use the qualities for which I am pleading. It may be that before any other or larger preparation shall come to her she will be called to use them in the most sacred and important of all sacred offices—her wifehood and her motherhood.

This brings me to the thought which underlies all that may be said on this subject, namely, the claim of sex upon education, a claim by no means distinctly met or even clearly recognized in the educational methods of our day. Some efforts to emphasize it have been made from the standpoint of the physical and mental acquirement. It seems to me the young women have themselves met and settled this side of the question. Is it not now time to turn to the third and not less important factor in her development? When this has received its proper share of attention it will then be our time to say to the college girl herself: To you we look henceforth to supply the demand for women of a larger life, a nobler aim, a more uplifting purpose, a higher Christian ideal than any the time has yet revealed. I am confident from what I know of her that if we do our work wisely she will not fail us when this new demand is made upon her.

Let the child always appear to us as a living pledge of the presence, of the goodness and of the love of God.—Froebel.

TALKS ABOUT HEALTH.

IV.

BY FLORENCE HULL.

I taught a class of kindergarten children some of the simple principles of correct breathing several years ago, and one morning one of the mites piped out: "I had a cold last night and my nose was all stopped up, so I tried the exercise you gave us, and the cold all went away!"

The exercise was merely holding moist air in the nasal chamber, and is performed in this manner: Holding the body erect, with the shoulders down and the chest steady, place the left thumb over the left nostril and breathe in slowly until no more air can be inhaled. Now, cover the right nostril with the right thumb, remove the thumb from the left nostril and breathe out fully. Reverse the order and repeat several times. Then comes the second part of the exercise. After inhaling through one nostril as much air as possible, cover both nostrils, shutting in the air. Imagine yourself gaping, and try to put the throat in the position for a yawn—this opens the throat. Now let the air gently rush forward into the nostrils, till the nose is swelled out, then remove the thumbs, breathe out fully, and take in a deep breath, through the nostrils, of course. Don't perform this exercise more than twice in succession, nor oftener than twice a day. It is a very beneficial exercise for persons who are prone to have colds in the head, and may be taught to children, after one has mastered it one's-self.

An excellent method of overcoming the fault that most children, and many grown persons, have of catching the breath through the mouth while talking is to practice counting in one breath. Take a deep breath and count in a clear, loud voice up to ten, then stop, shut the mouth quickly, get a good breath through the nose, and count up to twenty. Rest a little and count up to thirty, and so on, until you have reached your limit. After a month's practice one ought to be able to count up to 200, but it shows how little control we have of our breath that the majority of persons fall far below this.

On rainy days, when one shrinks from going out for the usual walk, it is well to take some simple breath calisthenics in a properly ventilated room. It is always well to take them, but they are particularly needed when outdoor exercise is omitted. When the children are weary of their toys and begin to be fretful and entrant for "something new under the sun," tell them you know of a queer new play and will play it with them. Have them stand in a row, unless there is but one lonely chick, and then he will have to be the row all by himself. The heels should touch the floor lightly, so that the body's weight will fall upon the balls of the feet, where it belongs; the arms should hang at the sides, the shoulders be held down and the chest steady, so that it will not rise and fall in the act of breathing.

Now stand facing the children, place both hands upon the center of the abdomen, and press it inwards while you breathe out as deeply as possible. Then breathe in and swell the abdomen outwards, making it push the hands out. You may bend the body forwards, if you like, while squeezing out air, and raise it to an erect position again while inhaling. Continue until you are tired, having the children perform the

exercise with you. Unless you tell them it is a lesson, perhaps they will not find it out. This is good for digestion, if done an hour or so after eating, and all breathing calisthenics have one advantage over gymnastics—they benefit the nerves. Indeed, they are a nerve tonic and should be specially taken at the very time one is least inclined toward them—in the hour of nervous depression and mental weariness.

HOME FINANCE.

BY MRS. ELLA F. N. WILLIAMS.

This story was read in Boston at the latest meeting of the New England Wheaton Alumnae Association, an organization which is a model in the selection of topics to be discussed at its gatherings. While paying due attention to purely literary, artistic and musical matters, there is always presented, during the year, a fair proportion of subjects which have a direct bearing upon the practical problems of the home. The writer of this paper is an officer in the Canadian branch of the W. C. T. U. and widely known as an active worker in missions.

A beautiful lawn with velvet-like grass, grand old trees and wondrous mountain views is the center of attraction to guests who visit Weston's Inn during August. Among the groups gathered there one afternoon last summer was one of college alumnae, who had chosen this quiet spot for their annual reunion. Old friendships had been enthusiastically renewed, reminiscences exchanged, and various plans and purposes in life brought up for comment and discussion. From the depths of a hammock Marion Van Alstyne had just been describing the home of an absent classmate, enlarging upon the exceeding richness of the furniture and the costliness and beauty of the various decorations, ending with the announcement, "If ever I marry I shall insist upon an establishment like that, where every room is a poem."

"But suppose your future husband's income will not admit of such an outlay?" queried Kate Armstrong, a bright-eyed, energetic young matron.

"It must," was the firm reply. "I could not enjoy life if my home was not perfect in all its appointments."

"Nor I, if my husband was worried and embarrassed by my extravagant demands," was the quick retort.

"But surely, Kate," said one whom the girls were wont to call Her Ladyship, "you must recognize the advantages of living among beautiful surroundings, and one would better sacrifice in other ways than to have a disagreeable and unlovely home."

"Quite true, my dear, but simple furnishings are not necessarily disagreeable nor a home unlovely because it lacks a mortgage! I would dispense with silken draperies and costly carvings in my house, if having them was likely to carve fresh wrinkles on my husband's forehead."

"You always had peculiar views," said Her Ladyship, "but one must have things like other people or drop out of society."

"If I did, I would not drop down, but up, into a society where originality and independent honesty were at a premium," was the quick response.

"Girls," interposed Mary Wallace, "do you remember Ida Gray, who left college the year before we did?"

"Yes," "Of course," "Certainly," came from various members of the group, Marion Van Alstyne rousing herself to add, "What a lovely room she had! Such an artistic display of beautiful things! She would never gree with Kate's theories."

"I am not so sure about that," was the quiet reply. "I visited her last winter and was much interested in studying her financial methods. You know she was called home from college owing to her father's sudden ill-

ness, and after his death his fortune was found to be so involved that little was left for the family. As her mother was an invalid it fell to Ida's share to interview the lawyers and arrange all matters of business and she says she then learned how important it is for every woman to understand the art of keeping accounts and to know exactly the receipts and expenditures of her family. Two years after her father's death she married a physician, whose practice in a suburban town was not then yielding him more than \$2,000 a year."

"How could she do it?" interrupted Marion Van Alstyne.

"Because she was a sensible girl, who cared for the man himself and not his money," exclaimed the irrepressible Kate.

"Hush, girls, I want to hear how they managed," said a quiet little lady, who had already been waiting five years for a certain young lawyer to better his financial condition.

"I was sure it would interest you," answered Mary Wallace, rather significantly, as she resumed her story. "A rich uncle of Ida's, as his wedding gift, offered to pay for the furnishings of the house, and she might have chosen elaborate furniture. But she talked it over with the doctor, and they both agreed that it would be wiser to buy plain, substantial articles that would look well, wear well and be in keeping with their probable income."

"I suppose they have cretonne curtains and all sorts of impossible dry goods boxes trimmed with cheap muslin," sneered Her Ladyship.

"Indeed, no," laughed the story-teller. "Nothing of that sort. In fact, there are very few hangings of any kind, for the doctor insists on free entrance for sunlight. Ida says he would not live in a house with small windows or on the shady side of the street, and as for 'dry goods boxes,' all their furniture is of hard wood, plain but substantial. There are plenty of books, for both of them had made a point of collecting copies of their favorite authors before marriage and have added some every year since. There is no \$10,000 picture, but several good engravings and photographs, and flowers everywhere. The doctor says a clean room with books, flowers and sunshine cannot help being attractive, however simply it may be furnished. As to fashionable and costly bric-a-brac, he declares he can see plenty of that in other people's houses and he likes a little individuality in his own."

"However, what I really started to tell you about is their regular, everyday way of living. Ida says that, at first, she wished to postpone their marriage until the doctor's income was larger, but they talked it over and figured it out, and finally adopted what she laughingly calls their 'financial policy.' She says its two foundation stones are, 'Never get into debt.' 'Always put away the Lord's money first.' Every Saturday night one-tenth of every dollar received during the week goes into a strong box made for the purpose, and is never used save for church, charitable or missionary work."

"Why that would be two hundred dollars to give away every year," interrupted Her Ladyship. "They must be a pair of cranks. It is all well enough for poor people to give away one-tenth of what they get and it would not amount to much anyway, but two hundred dollars is ridiculous. Just think how dreadful it would be if I had to give away one-tenth of my large income!" The look of horror on her face and the absurdity of her argument were too much for the gravity of her listeners, although Her Ladyship actually kept awake a whole hour that night trying to decide why they all laughed at her characteristic speech.

"I asked Ida if they could afford it," continued her friend, "and she assured me that they never missed it at all because it was never counted as their own, and they find it the greatest comfort to have a fund to draw upon

for charitable purposes. The doctor is getting to be so popular now that their income is increasing and they are planning to give a larger percentage than at first. They always call this the 'Lord's money,' and Ida says the very name has been a help to her when she has sometimes been tempted to embezzle a little of it for what seemed a desirable expenditure, and for which there was not quite enough ready money in the family purse. After this tenth is taken out a certain percent. of the remainder is put into the bank, and the rest goes for household expenses, and financially they are equal partners in the whole concern."

"Then Ida does not have an allowance?" asked one of the ladies.

"No; she told me she tried that plan for a while, but liked this way better, as they both planned their expenditures together and the doctor was so careful to consult her about his own personal share."

"Who ever heard of a man who consulted his wife about his own personal expenditure!" exclaimed Marion Van Alstyne.

"The doctor evidently does just that," was Mary Wallace's response; "and, for my part, I do not know why a man is not under as much obligation to consult his wife about his purchases as a wife is to interview her husband about her hairpins and Easter bonnet! She told me the question of hospitality caused her some anxious thought at first, but she had learned that the people whose friendship it was really worth while to cultivate disliked a grand crush as much as she did, and greatly preferred her quiet evenings with books, conversation, microscope or music. I do not recollect ever spending a week more pleasantly anywhere or meeting so many really nice people. It is a genuine home, with no shams and no attempt to 'keep up appearances,' and they are the happiest persons I know."

"What a horrid life for poor Ida! She might as well be buried alive," sighed Marion Van Alstyne, as she rose from her hammock to answer the summons to tea.

However, the lawyer's special friend was observed to be quietly writing Ida's address in her note-book, doubtless with the laudable intention of seeking fuller information concerning topics especially interesting to a prospective partner in the legal profession!

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL 22.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Tell chapter 39 and read all of chapters 40 and 41 with the children. Explain that in Old Testament times dreams were used by God as a way of talking to men. By dreams He often told them what to do and what not to do, and sometimes warned them of things that were going to happen (chap. 40). The butler and the baker should have heeded the warning given them. Perhaps they did; the Bible does not tell us. Pharaoh heeded the warning of his dreams by sending for Joseph and then doing all that he advised. When God sent strange dreams to men He provided some one of His faithful followers who could, by His help, explain their meaning—just as God taught the disciples through His Holy Spirit how to explain the words of Jesus to the people after Jesus had gone to heaven. After the teachings of Jesus and the history of God's people were written out in the Bible, He no longer needed to talk to men through dreams.

In teaching this lesson great care should be taken lest children get a wrong idea of what makes a man great. Bring out the point plainly that Joseph's success did not consist in the riches and honor that he received, and that these were not his real reward. Joseph's

success, his true greatness, was his *character*. All genuine success is simply being worthy in God's sight. Joseph would have been just as truly a great man if he had remained a slave or a prisoner. He was true and faithful to God wherever he was and in whatever he did. This is the greatness which God honors, though oftentimes men do not. God does not always see fit to let His followers have riches and honor as He did Joseph. All the disciples were poor and unhonored and persecuted by men, but God honored them (Luke 6: 20-24). John the Baptist wore a coarse garment of camel's hair and lived in the wilderness, but see what God thought of him (Luke 1: 15). There are many women and men today who are "great in the sight of the Lord," though the world may know but little of them. Instance missionaries, etc.

Children will probably ask *why* God does not give earthly honor and riches to all good men as He did to Joseph. Tell them that God knows far better than we do ourselves whether many things that we desire are good for us. Instance David, Solomon, Saul, etc. Show how they wandered from God when they became rich; then God had to punish them. Joseph's strength of character is shown by the fact that he was not spoiled by riches. He did not go over to the ways of the idol worshiping people by whom he was surrounded. He was alone among strangers, far from home and friends, but he went to God for comfort and help and "God was with him." When trouble came and there seemed nothing to hope for in life he did not complain, but trusted God. What do we say of people who bear trials without complaining? (Joseph had a *patient* heart.)

Joseph always did his best in whatever position he was placed. He did what was right not for hope of reward but because it was his duty to God. From the last part of v. 2 of chap. 37, vs. 1-7 and 20-23 of chap. 39, vs. 46-50 of chap. 41 bring out the point that Joseph had a *faithful* heart—he was "trusty." This is why he gained higher and higher places. Men know that they can trust a man who they see is serving God. One of the best compliments is, "That is a trusty boy or girl."

Joseph had two other qualities which Pharaoh noticed at once (Gen. 41: 39). See why Joseph was "discreet and wise" in this same verse. "Wisdom is better than rubies." God will give wisdom to every one who asks Him and trusts Him.

One more quality of Joseph we find in Gen. 41: 16 and Gen. 40: 8. He gave God the glory, claiming no merit for himself, as he might have done, before these people who did not know God. Joseph was humble (1 Pet. 5: 6).

Things to do. See directions for making hearts in last week's lesson. Let each child make one and then write on it the name Joseph and the five qualities that have been named, viz., Faithful, Patient, Discreet, Wise, Humble. Leave space on the heart for some other adjectives to be added next week.

A number exercise. Let the children prepare twenty-seven little squares of pasteboard on which the following figures are to be written plainly, one number on a card: 1 (three cards), 2 (five cards), 3 (four cards) 4 (one card), 5 (one card), 6 (one card), 7 (six cards), 10, 11, 12, 17, 20 and 30 each one card. Significance is to be attached to each number from figures mentioned in the story of Joseph—"six stands for the six sons of Leah," etc. The following references give facts for the numbers:

No. 2, v. 2 of chap. 40, v. 1 and v. 43 of chap. 41; also two sons of Rachel and two sons of Joseph.

No. 3, vs. 10, 12, 16, 19 of chap. 40.

No. 7, vs. 2, 3, 6, 7, 29, 30 of chap. 41.

No. 1, one stolen brother, one officer hung and one exalted, vs. 21 and 22 of chap. 40.

No. 5, vs. 34 of chap. 41.

No. 10, bad brothers.

No. 11, brothers left to Jacob.

No. 6, the sons of Leah.

No. 4, sons of the other wives.

No. 17 and No. 30, Joseph's age.

No. 12, all the sons of Jacob.

No. 20, pieces of silver for which Joseph was sold.

These references are given for the benefit of mamma, who will need to be ready with suggestive hints as the children try to think what the number stands for which they draw in turn from the cards placed blank side up on the table. Each child may keep the number whose significance he can tell. If he fails, the next may tell and take the number, or all the numbers may be distributed and each card laid down as it is answered in turn. See who will get rid of his numbers first. Even very little children enjoy such a number exercise greatly, and learn many facts by it.

Answer to the Bible acrostic given March 29: "Come, See."

Creator, Olivet, Mary, Easter, Salome, Emmaus, Emmanuel; or, Clean hearts, Obedient minds, Many mansions, Everlasting life, Seek the Lord, Early, Earnestly.

"Come, see," Matt. 26: 6; John 1: 39, 46; Ps. 66: 5.

"A SUIT FOR A SONG."

BY ELEANOR W. F. BATES.

'Twas a cold winter's morning. The great clothing store

Had folded its shutters and opened its door.

The full ranks of salesmen were busy as bees,

For patrons were many to fit and to please.

The large, plate glass windows were shining and bright,

And behind them arranged was a wonderful sight—

Piles of clothing galore, both for boys and for men,

While mirrors each side showed their glories again;

And a great gilded sign (broad its letters and long)

Bore this legend enticing, "A Suit for a Song."

The master of all, the rich merchant, stood by,

Prosperity shown by his keen business eye,

His carriage erect and imperative hand,

As he glanced right and left with an air of command.

While he stood through the door crept a mite of a boy,

Not one of the dainty curled darlings of joy,

But a ragged and dirty and half-frozen child

Looked up at the merchant and timidly smiled,

And then, like a chime of far bells set a-swing,

Half-murmured, half-whispered, "Please, sir, may I

sing?"

He sang, and his voice trembled sweet on the ear;

He sang—O the angels might bend down to hear!

'Twas the lyric of childhood, and passionate pain

And joy's magic music were mixed in the strain.

It was low—'twas the cry of a heart stricken sore;

It was soft, and the ardor of faith went before;

It was shrill; tears unbidden sprang swift to the eye,

For cold and starvation rang keen in the cry;

It was sad with the pleadings of hope long deferred,

Yet 'twas sweet as the lay of a nest-building bird;

Yes, 'twas sweet; it flung memories of home on the

air,

Of purity's shrine, of a mother's low prayer;

It faltered and failed into silence, and then,

Looking round at the circle of listening men,

He said—though his voice for a moment fell mute—

"I've sung you a song—will you give me a suit?"

He pointed his thin, grimy finger to where

The sign in the window was lustrous and fair.

"A Suit for a Song"—it was this the child meant.

Every eye on the prosperous master was bent.

He spoke not, he moved not. Far back in the years

He roamed with a vision sweet almost to tears.

His face was downcast on the quivering child,

But in one moment more he had looked up and smiled

And patted the boy. "I suppose I'm a fool—

Here, you! dress this imp in a suit fit for school,

And the rest of you fellows"—with mimic bearing—

"To your work! and be quick; there are customers

waiting!"

All day was the heart of the merchant prince warm

As the suit that now covered the little one's form;

And whenever the issues of business perplexed

His brain to confusion, a wandering text

From an old-fashioned volume brought peace out of

strife,

And calm and content to an oft-worried life:

"Naked I was and ye clothed Me"; the words

Chorded sweet as a chorus of jubilant birds—

Nay, sweeter! as faith is far sweeter than joy,

They were sweet as the song of that newly-clad boy.

CONVERSATION CORNER.

EAR BOYS AND GIRLS:

As our friend, the D. F., did not print all our "geography" two weeks ago, we will get it in at the beginning this time.

WEST TISBURY, MASS.

Dear Sir: A correspondent, in your issue of Feb. 8, inquired about *No Man's Land*. It is a small island about five miles south of this one [Martha's Vineyard]. It is owned by about half a dozen persons. Only two or three families live on it in the winter—in the summer fifty or sixty fishermen and farmers and their boarders.

WORCESTER, MASS.

I have seen *No Man's Land* plain enough from Gay Head. It isn't as big or as pretty or as historic as the Isle of Man. [Of course Man would be bigger than *No Man*!] By the way, what do Cornerers know about *Jan Mayen's Land*? Who was *Jan* and what was his fate?

S. D. H.

What town is this island, which belongs to no man but—according to the West Tisbury letter—to six men, connected with? Where do they go in their boats to pay their taxes and enjoy other privileges of citizenship? I think in my early day it belonged to Chilmark. I asked a young man who has just been in my library—a descendant, I think, of a famous missionary to the Mashpee Indians across the Sound on Cape Cod—but he did not know. He owns, he tells me, a (small) part of Chappaquiddick Island, on the other side of Martha's Vineyard, and he described it to me.

Interrupted at this moment by a boy who wanted a five-cent Netherlands stamp and the second volume of Washington and His Generals. I asked him if he knew where Chappaquiddick was, and he replied, "Do you mean *Nat Chadwick*, that came here with me the other day?" Then he remembered about the island. He thought he should like to live on an island, because he "could go to land on rowboats and things." That is true: I once lived on an island—mine was the only house on it—and I always enjoyed a pull or a sail to the mainland or some other island, unless it came on to blow a gale of wind! One or two adventures of this kind will be remembered by a boy who used to go with me and who is now, I believe, an honorary Cornerer on the Massachusetts coast.

I think if I went to the Grammar School I would write a composition on *Famous and Curious Islands*. Try it! You could include *Man*, *No Man*, *Pitcairn's Island*, *San Salvador*, *Juan Fernandez* and the *Jan Mayen*, which Mr. S. D. H. expects you to tell about—although I think you would need to ship with Captain Myles on a dog-sledge or kayak to find the one last named. You would get a few points in a little book I have just opened: *Wisps of Wit and Wisdom, or, Knowledge in a Nutshell* (A. Lovell & Co., \$1.00). That mentions, among other curious or fabulous islands, the "Isle of Dogs," which I do not think I ever heard of before, although it forms a part of one of the greatest cities of the world.

The next ? touches history as well as geography:

SHENANDOAH, IO.

Mr. Martin; Dear Sir: Kindly tell me the location of the mountain after which the "Kearsarge" was named. In my boyhood home, in Merrimack County, N. H., we could look out of the west window and see "old Kearsarge Mountain," as we called it. I wrote to the chief officer at Portsmouth Navy Yard, and he does not know. Was it named after our "old Kearsarge," so familiar to me forty years ago?

A. S. L.

The mountain which you saw from your west window in Loudon (have I guessed it right?) has a competitor in Mt. Kearsarge in North Conway, N. H. Cyclopaedia says that the latter is the one. There has been a pamphlet war between the two mountains—or their friends—as to the honor of giving name to the victorious warship. Mr. L.'s Kearsarge has a *Winslow House* upon it. If any Cornerers know which mountain the Secretary of the Navy had on his mind when he selected the name, they can settle the question.

BOSTON.

Dear Mr. Martin: Will you kindly advise me what is the best history of the United States down to the present time to put in the hands of a boy nine years old?

Yours very truly, B. J. B.

If it were not for the "nine years old" clause, I should say, without hesitation, *Higginson's Young Folks' History of the United States*, which is both reliable and readable, and is by far the most popular of recent juvenile histories (price, \$1.00). This is published by Lee & Shepard, and Mr. B. might take his boy into their Milk Street bookstore and look for other and simpler histories. Mrs. Monroe's *Story of Our Country* (60 cents) would do for a still smaller boy, but that ends in 1789. *Stories of the Civil War* (35 cents) includes the *Combat Between the Kearsarge and the Alabama*. *Stories of American History* is also for a child. If you can get only one, take *Higginson*; the boy will grow to that and outgrow the others.

I am glad that books of history and biography are written nowadays in such an interesting way. I have just now been reading three books of biography which, although rather old for nine-year Cornerers, are full of lesson and stimulus for youth who are trying to get an education and make something of themselves for good in the world. They are: *Porter Smith's life of James Powell*, tailor's apprentice, persevering student, earnest minister, eloquent advocate of "three despised and wronged races"; the autobiography of Dr. Cyrus Hamlin, the story of whose boyhood in Maine and remarkable career as a missionary in the Turkish Empire is not only stranger but more fascinating than fiction; and the life and correspondence of Arthur P. Stanley. Dean Stanley was born to wealth and aristocracy in England, but as a schoolboy at Rugby (see *Tom Brown's School Days*), a traveler in Bible lands, a writer, a dignitary in the church, his love of everything great and good and noble is a constant inspiration to the reader. Better than all, he loved children and took pains to preach to them and show them through Westminster Abbey!

That reminds me of a memorandum I came across in my note book the other day of an inscription which a little girl twenty years ago allowed me to copy from her autobiography book:

I love children, and am always glad to gratify them, and am more pleased with the approbation of a child than at the applause of thousands.

JOHN B. GOUGH.

I am sorry that Corner children never had the opportunity to hear that gifted and eloquent Christian orator. Another man has just died whom you perhaps never heard of, but whose eloquence thrilled me in my boyhood. I refer to—[I do not care who you refer to. No more room for thrilling eloquence this week.—D. F.]

Mr. Martin

No fear of failure in making bread and cake if you use

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It always makes light, wholesome food. "Pure" and "Sure."

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FOR INFANTS AND INVALIDS.
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FOOD
THE ONLY PERFECT Substitute for Mother's Milk.

Gentlemen:—I have been troubled with dyspepsia for some years. I have been using Mellin's Food for some time, and find it very nourishing: being forced to live entirely on liquids, Mellin's Food is just exactly what I need. Yours truly, JAMES F. BEATTIE.

We have a boy 9 months old who has been taking Mellin's Food for 8 months; he is healthy and happy. Mrs. McCALL.

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THE CONGREGATIONALIST, Boston, Mass.

The Sunday School

LESSON FOR APRIL 22.

Gen. 41: 38-48.

JOSEPH RULER IN EGYPT.

BY REV. A. E. DUNNING, D.D.

There is no biography in the Old Testament so helpful to young men and women as that of Joseph. It ought to be thoroughly studied by every one who is ambitious to succeed. Its study this season will be a blessing to this entire country, and ought not only to give new and nobler impulses to a great multitude of youth, but to correct some prevalent vicious notions about the way to success. I wish that each student might commit to memory the sum of the meaning of Joseph's experiences in these lines:

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

We have space to gather but a few out of many of the suggestions of this fruitful theme. I shall group them around these three heads:

1. *Joseph's confidence in God.* That sense in him of God's presence as insuring a noble destiny so impressed men that they trusted him. It led Pharaoh at his first interview with Joseph to regard him as fit for great trusts. He said to his officers, "Can we find such a one as this, a man in whom the spirit of God is?" Men trust those who trust God.

Yet this confidence was not a natural gift. Joseph had learned it at home in childhood. It had been confirmed by experiences which would have led many men to abandon it. He had spent ten years in slavery, enough to crush a spirit without a divine hope. He had followed that by three years in prison, when the Psalmist says,

His feet they hurt with fetters;
He was laid in chains of iron:
Until the time that His word came to pass,
The word of the Lord tried him.

Such faith as wins the confidence of men is the fruit of years of trial. One of the most eminent Christian leaders in England prepared himself for his present position while waiting twelve years in obscurity under suspicion that he was unsound in his religious beliefs.

The distinguishing feature of the patriarchs was their confidence that God had a business for them to do as vast in its importance and extent as the human race down to the end of time. That was what made Abraham grasp the promise and shape his life by it. That was the ruling motive of Isaac. That led Jacob to make his vow at Bethel and gave him the victory at Peniel. When Jacob imparted that motive to Joseph he gave him a greater inheritance than a throne. The most wonderful thing about some of these patriarchs, like Jacob and the elder brothers of Joseph, is the way their great vices disappear and great excellences develop under the inspiration of this promise. Every one who is controlled by this conviction that he is called to work with God in bringing about His great purpose in establishing His kingdom on earth is on the way to greatness. "Every one that hath this hope set on him purifieth himself, even as He is pure." Joseph had great gifts, but not his gifts so much as his use of them has brought him honor from that day till now. The secret of success is in devoting to God in faith the gifts we have. "If there is one thing on earth which is truly admirable," said Dr. Arnold of Rugby, "it is to see God's wisdom blessing an inferiority of natural powers when they have been honestly, zealously and truly cultivated."

2. *Joseph's confidence in himself.* He was called to his high position because the prediction he had made commended itself to the king. But if it should not prove true his speedy overthrow was certain. Yet he showed no hesitation in accepting Pharaoh's ring with

the badge of his new rank. He held himself in high esteem, because he regarded himself as a servant of God. He could resist a great temptation because he could not "do this great wickedness and sin against God." He could as promptly undertake a service because he was a servant of God. One's opinion of himself ought to depend on his estimate of his value to God in carrying out His plans. No one ought to put a low value on himself who devotes his powers to the service of God. He can be faithful to his trust only by expecting success.

Joseph saved himself from the appearance of conceit by frankly avowing his relations with God. When he first appeared before the king to do him a great service, he modestly said, "It is not in me: God shall give Pharaoh an answer of peace." He gave names to his children which constantly reminded his friends that God had made him forget his toil and had made him fruitful in the land of his affliction [Gen. 41: 51, 52]. He told his brethren his interpretation of his whole career: "God did send me before you to preserve life." Even Pharaoh recognized this element as controlling in his character and as evidence of his complete trustworthiness. "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou."

3. *Joseph's confidence in his fellowmen.* It was not because they had always so treated him as to inspire confidence. His boyhood had been saddened by his brothers' injustice and cruelty. By their treachery he was driven from his home. He spent his youth as a slave. When he had gained an honorable position in spite of his circumstances, he was robbed of it by the grossest injustice and thrown into prison. When he had rendered valuable service to his fellow-prisoners they forgot him in their good fortune.

But no injustice or ill treatment from men could embitter his spirit or lessen his interest in the welfare of others. As a slave he sought his master's good and became invaluable to him. In prison his kindness to the prisoners and his diligence in their behalf raised him to a position there of the highest trust. In the high office to which he was appointed in the kingdom he bore the name which characterized him as provider of bread for the people.

I know of no lesson more important than this: Whoever does his utmost for others achieves the highest success of which he is capable. It is true as a mere axiom of worldly wisdom. When A. T. Stewart was asked how he won his wealth, he said: "The only secret I know is that I started with the idea of becoming professionally and actually other people's merchant. I saw lawyers and doctors tower up by making themselves precious to those they worked for. It was my favorite idea that this was the secret for the merchant. I kept steadily in eye comfort and freedom from disappointment for substantial purchasers." The measure of men's success has always, in the long run, been determined by the degree in which they made themselves valuable to others. Multitudes, jealous lest they shall render service too great in proportion to the pay they receive, regard their employers as their enemies, and come to be regarded in the same way by their employers. Both are at fault. Both are trying to make others serviceable to them instead of making themselves serviceable to others. From these causes spring all the labor troubles that are discussed as social problems.

One Joseph in a community makes it rich, and usually riches come to him also. Not at once. He may win the promise of the first place and be thrust out of it by his brethren. He may climb up again only to be thrust down by some wicked plot. But though he has been forgotten by those whom he has served best he will do the same for others; and when he comes to his place in the kingdom he will go to work at once for his master's and the people's interest rather than his own. Such men cannot remain hid. They have that in them which men want, and men

will hunt for it as they search for gold. The youth who has made this truth his own has discovered a fortune. Any one who has confidence in God, in himself and in his fellow-men is in character, usefulness and enjoyment a king.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHELOCK.

Use again the drawing of the seed and the plant made last Sunday, or use a real seed and a plant. Bring from the children the thought of the evil fruit growing from the deed of Joseph's brethren. Now let us think of another seed. Let us follow Joseph into the land of Egypt. Describe the life of the boy there in the house of his master. Speak of the many duties laid upon him, and of his faithfulness in discharging them. When he was watching day after day the things given into his charge and trying to do the best for his master, no matter whether any one was looking or not, what kind of seeds was he sowing? Write *faithfulness*. What grew out of such seed sowing? Lead the children to tell you that the faithful man would be *trusted*. Draw a plant growing from the seed of *faithfulness*. Call it *trust* or confidence. Refer to the experience of Joseph in the prison. Show that he was *faithful* there. The keeper of the prison *trusted* him. He was *faithful* to his friends, too, and one of them, when he was set free, remembered Joseph. Give the incident of the king's dream and of Joseph's interpretation. Now see the fruit growing from this seed of *faithfulness*! Draw near the sketch of the plant a ring and chain, and write *honor* as the fruit growing upon the plant. Describe the great honors bestowed on Joseph, and review again the steps which led to his promotion. Make it evident that he was *honored* because people *trusted* him, and he was *trusted* because he was *faithful* in all he did.

Y. P. S. O. E.

PRAYER MEETING.

REV. H. A. BRIDGMAN.

Topic, April 22-28. What and How to Provide for the Future. Matt. 25: 31-46.

Whether we are thinking of the distant future in the life beyond the grave, or of the more immediate future—the days and weeks not far ahead of us—the lesson is the same. It is the same lesson, too, whether we conceive of the judgment of Christ as pronounced on some single great occasion at the end of the world, or whether we consider every day as in a sense a judgment day. The one lesson is that our condition and our standing in the future depend altogether on our use of the present. This is what makes life so serious an affair. Our days are all pieced together. If we could sin today and bear the consequences and receive forgiveness all before the sun went down, it would not be so awful a thing. But the wrong deed works itself into our memory; more than that, it leaves its stain upon the fabric of our characters. Fortunately, on the other hand, noble thoughts and generous acts also live in memory and become a part of us. Practically, then, the best preparation for the future is so to improve the present that we shall be accumulating stores of memories on which it will be a joy to draw when we reach the years of physical infirmity. Young people, ardently absorbed in the present, eagerly anticipating the future, seldom understand how the minds of their elders roam through the chambers of memory, and how the passage of a few short years at best will turn their own gaze backward rather than forward. Happy is he who, whatever the changes in his outward lot, can call to mind, in the midst of adversity and loneliness, days well spent, filled with loving service, radiant with the smile of God.

Our Lord, in the solemn picture of the judgment, makes it clear that one great test to be applied to every man will be, How strong

in him was the sense of human brotherhood; how much interested was he in human life, even in its most unlovely aspects; what did he do to relieve distress; did he or did he not try to see beneath the most unprepossessing exterior the possibilities of Christlike manhood? We are living in an age when this great test of discipleship must be applied with even more rigor than ever before, for all about us are forces working, often blindly and unconsciously enough, in the direction of a wider, more genuine sympathy between man and man. The follower of Jesus who would meet his Lord in judgment without shrinking before that tender, searching gaze must, in this century, if never before, realize his Christian duty to his fellows and strive to fulfill it.

Parallel verses: Ps. 37: 1-9; 119: 1-8; Matt. 5: 43-48; 6: 19-34; 7: 1, 2; Luke 12: 15-21, 35-48; John 14: 1-7; 15: 1-14; Rom. 2: 4-11; Heb. 12: 22-25; 1 Pet. 2: 19-25; Rev. 20: 12.

THE CHURCH PRAYER MEETING.

Topic, April 15-21. Necessary Qualifications for Church Membership. Mark 16: 14-16; Acts 2: 37-41.

What creed tests, if any? How far should personal habits be considered? Whom would Christ receive?

(See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

The one necessary qualification for church membership is being a Christian; all tests are to determine whether or not a man is a Christian. If he is, he belongs in the church, though every human creed is shattered to fragments.

To any man who knows of Christ there is one natural and incomparable test, namely, the attitude of that man toward God as revealed in Christ. The Ethiopian treasurer, the Corinthian jailer and penitent insurrectionist upon the cross—all these were received into the church upon the simple basis of their acceptance of Christ. There is no record that any one of them proved unworthy.

Church creeds are useful, but no creed is infallible or permanent. A creed that cannot be revised is a calamity, and even while in use it should be for a testimony and not a test. It exhibits what the church as a body believes. That every member shall assent to every article is neither necessary nor desirable.

Christian fellowship does not consist in compelling others to agree with us. There will be as many opinions in the millennium as now, very likely, but a modified basis of church membership. When Peter preached to Cornelius, he found a company who had not conformed to a condition of membership in "the congregation of the Lord," which condition had been revealed by Abraham and Moses as one of perpetual obligation (Gen. 17: 13; Num. 15: 15, 16). Peter was puzzled, but the fact that they had received the Spirit of God settled all questions.

Questions: What ought this church to do if, because of the lack of a church of his own preference in the town or because of sympathy with our spirit and method of work, there came to its door a reverent Unitarian, offering to assent to its covenant and not needlessly antagonize its creed, but withholding his assent from the latter; a pronounced but reverent Universalist; a Seventh Day Baptist; a Quaker, who believed himself to have received the baptism of the Spirit and refused to accept baptism by water or to come to the communion table? What ought a member of this church to do on removing to a town where there is, and is likely to be, but one church, and that a Baptist, he being fully satisfied with his baptism by sprinkling, but desiring to co-operate with them to the utmost in their work as a church? How far ought a church to modify its conditions of membership for the sake of the dissenting individual Christian? How far ought the individual Christian to hold in abeyance his honest and, to him, important convictions for the sake of uniting with the church?

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Last Quarterly Meeting of the W. B. M. Hereafter the Woman's Board of Missions will meet semi-annually instead of quarterly, as it has been found that the gatherings of the Suffolk Branch and other branches near Boston have largely the same constituency as the parent board. The meeting on April 3, therefore, was the last of their spring sessions, and the time was devoted to an interesting discussion on missionary literature. Mrs. Judson Smith presided and brief addresses were made by Miss L. M. Hodgkins, editor of the *Heathen Woman's Friend*, Miss A. B. Child, Mrs. E. J. Giddings, president of the Berkshire Branch, Mrs. Joseph Cook, who urged that one's reading be not limited to our American missionary magazines, Miss M. L. Daniels of Turkey and Miss F. J. Dyer of the *Congregationalist*. Secretary Daniels and President Barton of Euphrates College each spoke warmly on the value and influence of *Life and Light* and the

Missionary Herald and told how they are prized by workers on the field.

Advance in Mexico. From Mexico come words of cheer in regard to the progress of the work during the past three years. Mr. Wright of El Paso has visited the churches in his former field with Mr. Olds and they have held several inspiring public meetings, which were well attended. Mr. Wright was impressed with the advance which has been made in the extension of the work into so many small places and ranches. "It is a country of magnificent distances," he writes; "but during the whole trip not a night was spent without a public service or private conversation with individuals interested in religion, except two nights when we were obliged to camp out in the hills. Formerly the trip would have been limited to a long journey to two or three points, where there were groups of believers; now there are believers or friends in almost all of the towns and haciendas along the road."

The Waldensian Colony. The unique work opened last year by the A. M. A. among the Waldensian colony in North Carolina is developing in a satisfactory manner. Not only is the colony helping to support its pastor, but it is also paying a part of a teacher's salary. A Sunday school has been organized with three Waldensian teachers and thirty-six pupils. The day school also has opened with a good enrollment and hopeful conditions. The schools are necessarily taught in the French language, as the children are not yet able to understand English, but M. A. Jahier, the teacher appointed by the association, writes that he hopes soon to make his pupils not only good Christians but patriotic American citizens.

Mr. and Mrs. Karmarkar arrived in Bombay safely some months ago and were welcomed back to India with joy by the Bombay church. Already they have plunged into the work and have taken a leading part in public meetings at Ahmednagar and elsewhere. At a reception in her native town Mrs. Karmarkar made an address in English, greatly to the edification of her townspeople, who had never before heard a Hindu woman speak publicly in English in that town. Owing to the absence of two of our Bombay missionaries Mr. and Mrs. Karmarkar were asked to visit Southern Konkan. During the tour they gave lectures in various towns and villages on America, its people and religion, and Dr. Karmarkar treated several sick persons. Thus the native preachers were encouraged, many villagers were healed and numbers heard for the first time the gospel message from the lips of a Hindu woman. Mr. Karmarkar wrote that they expected in January to begin work at Bassein, a town of 11,000 inhabitants, surrounded by populous villages but without a single Christian worker.

On to Omaha. Arrangements have been made with Raymond & Whitecomb for the transportation of those from Boston and New York who wish to attend the meeting of the C. H. M. S. in Omaha next June. Round trip tickets will be issued covering railroad fares, berths in a Pullman car, meals en route and board at one of the best hotels in Omaha during the five days' stay. These tickets will cost ministers and members of their families \$65, all others \$70. The Boston party will leave the Fitchburg depot on Monday, June 4, at 3 p. m. The return trip begins Monday, June 11. Those who wish can extend the time of returning to sixty days. In case of such extension, the price of meal tickets will be refunded but the Pullman berths will be forfeited.

A. B. C. F. M. Finances. Though contributions from living donors fell off in March, as compared with 1893, nearly \$3,000, the legacies advanced over \$13,000, and the total receipts, \$53,206, exceed those in March, 1893, by nearly \$2,000. The showing for the seven months ending March 31 is \$352,158, as over against \$374,679 in the same period last year.

THE WORLD AROUND.

From a Catholic Standpoint. The annual statement of the Society for the Propagation of the Faith, a Romanist missionary organization, shows that its receipts are small compared with those of the large Protestant missionary societies in America and England. Commenting editorially upon this fact, a Catholic weekly contains the following words of approval of the missionary zeal in the Protestant churches: "Why are millions of dollars raised every year by Protestant denominations for their foreign missions while only thousands are contributed by Catholics for the same cause? Because the work of foreign missions is a regular feature of the Protestant plan. The children are trained to give to it. Collections are taken up and sermons explanatory of it are delivered at set times every year. The people are educated to know its importance, its needs, its triumphs and failures. But in some of our parishes and dioceses, except for the recently instituted collection for the Indians and negroes, foreign missions are never mentioned from year's end to year's end." Would not the same statement be true of many Protestant churches?

Java. Those who visited the Javanese Village at the World's Fair will feel specially interested in the progress of Christianity in the beautiful island of Java. Nominally the natives are Mohammedans, but in early times they were Buddhists and Brahmans. The result has been that fragments from all these religions have been interwoven with their original spirit worship, which still remains, nevertheless, the dominant faith of the people. Missionary work is carried on by various Dutch societies, as the island is under the government of the Netherlands. Recently a new translation of the Old and New Testaments for the British and Foreign Bible Society has been completed by Rev. P. Dansz, who began this task more than ten years ago. He has now undertaken a careful revision of the whole version. Mr. Dansz is over seventy years of age and has been for over forty years a missionary in Java. The translation of the Bible into the language, which is spoken by more than 20,000,000 of Javanese, is an event of no small importance.

Education for Missionaries. Many persons have gained from missionary literature the false impression that the heathen receive the gospel gladly and willingly with open hearts and minds and without intellectual perplexities. The controversy of Christianity with the great religions of the East is a more serious matter in its purely intellectual aspects than we realize. In many instances the intellectual stimulus which has come with the gospel and the intelligence, knowledge and resources which missions have brought are employed in opposing Christianity. It will readily be seen, therefore, that the need of a collegiate and theological training for foreign missionaries is imperative. The *Japan Weekly Mail* severely criticises the American Christian Alliance for sending as missionaries to China young men and women without other preparatory education than "three months' training in the business of propagandism." According to this journal there are now 134 members of the Alliance in the foreign fields, of whom 102 have been sent to China. The plan is to evangelize the whole world before 1900 by sending out 20,000 missionaries. The *Japan Mail* sarcastically remarks: "A man cannot card wool or spin cotton without due practice and instruction, but any youth or maiden can teach religious truth provided only that he or she has an impulse in that direction. If there were question of repairing a river bank or mending a road, the alliance mission's method of numerical effort would be well enough. But when the problem is a contest of creeds and the elucidation of profound ethical doctrine, to intrust its solution to uneducated lads and lasses is to insult not only the intelligence of the Chinese people but also of Christianity itself."

Literature

BOOK REVIEWS.

IN MEMORIAM: JOHN LARKIN LINCOLN.

This handsome volume, edited by Professor Lincoln's son, Mr. W. E. Lincoln, describes the life and embodies many of the papers of the man who, perhaps more than any one else, was closely associated with Brown University from 1844 to his death in 1891. It contains appropriate biographical material in various forms; extracts from journals written during his earlier life, especially while he was a student in Germany, in 1841-44, after his appointment as a tutor in the college; the memorial address by Prof. G. P. Fisher, D. D.; tributes published in different leading journals after his death, reminiscences by friends, etc.; and more than a score of his essays, or other papers, some long and elaborate—e. g., An Introduction to Goethe's Faust, Gladstone's Juvenius Mundi, The Platonic Myths, Tacitus, Galileo and the Inquisition, etc., and others short, yet not the less scholarly—e. g., Dean Stanley on Baptism, Professor Tyndall's Belfast Address, contributed to the *Watchman* or the *Providence Journal*.

The deserved fame of Professor Lincoln was not limited by boundaries of place or denomination. He was recognized as one of the most thorough scholars and inspiring educators in the United States, and, although a most loyal Baptist, he was honored and admired by men of all denominations and was peculiarly beloved by those who had come to know him well. The volume brings out clearly the different sides of his character, his winning geniality, his conscientiousness and profoundly religious spirit, his freedom from narrowness and censoriousness, his indefatigable diligence, his skill as a teacher and the large and diversified fruitfulness of his labors, and it suggests modestly but most naturally and properly the remarkable hold which he won upon the confidence and affection of the college community. It impresses afresh the immense value to the world of unassuming but faithful living. Two good likenesses of Professor Lincoln are supplied. The volume will be welcomed warmly by an unusually large circle of readers. [Houghton, Mifflin & Co. \$3.00.]

THE FIRST AMERICAN WOOD ENGRAVER.

This volume, *The Life and Works of Alexander Anderson, M. D.*, which Mr. F. M. Burr has compiled, also consists largely of material drawn from the journals of its subject. Mr. Burr has supplied a biography written by himself, based upon Dr. Anderson's manuscripts and then has repeated the story in his subject's own words. It is a pleasant record of a modest but eminently useful life. Dr. Anderson devoted some of his earlier years to the medical profession but finally abandoned it for that of engraving for which he always had had remarkable aptitude. He was the pioneer in that department of art on this side of the Atlantic and was regarded as a worthy competitor, although not the equal, of Bewick, the famous English engraver. Dr. Anderson had no advantages in the way of artistic culture and in fact educated himself in this line for the most part.

His first engraving on wood is said to have been in 1793, when he cut a tobacco stamp on wood. After trying the wood of the pear tree he settled upon box-wood as the better and as much superior to type-

metal. He prepared a series of illustrations for Webster's Spelling Book in 1795 of which over fifty million copies have been sold, all containing the original pictures. The present volume contains reproductions of certain of them as well as of thirty or more others. Many of our older readers will recognize some of them. Three portraits of Dr. Anderson also are included. It is a well edited and more than ordinarily interesting biography, in spite of its brevity, and as a record of Dr. Anderson's artistic studies and successes it possesses double value. A special *édition de luxe*, limited to twenty-five numbered and signed copies at \$12.50 apiece has been issued, and the ordinary edition, at \$4.00 each, contains only 725 copies which also are numbered and signed. It is a work which will increase in value as the years pass. [Burr Bros.]

RELIGIOUS.

Two additional volumes of the Expositor's Bible are *The Epistle to the Romans*, by Principal H. C. G. Moule, and *The Epistles of St. Peter*, by Prof. J. R. Lumby, D. D. The former adopts somewhat more freely the form of a running commentary upon the text of the epistle. The latter is the more topical of the two in its method. Neither, however, fails to use that of the other and each is concerned with exposition rather than criticism. The significance of the apostles' utterances is set forth in a popular manner which puts within the reach of all readers the fruits of painstaking study on the part of the two commentators. They deal candidly but not controversially with disputed passages, and the result of the use of their volumes must be not only a more intelligent but also a more reverent appreciation of the Biblical books considered. We like this whole series exceedingly and these two volumes are among its best ones. Messrs. A. C. Armstrong & Son have issued them in the already familiar substantial and handsome form [Each \$1.50].

Dr. Alexander Maclaren's study of *The Gospel of St. Matthew* comes from the Armstrongs also and belongs to the series called Bible Class Expositions. It is in two attractive volumes. The author needs no introduction to American Biblical students. He excels in the wise, faithful and tender interpretation and enforcement of the Scriptures. His work is less that of the strict commentator than that of the expository preacher. He makes the lessons suggested by successive passages and chapters more prominent than their precise critical meaning. We do not mean that he neglects the caution of the conscientious interpreter but only that he does not lay the processes of his study before his readers so much as the results. Like his other books, these are adapted to all classes of readers and, apart from their scholarly value, they possess a charm, due to his agreeable style and his subdued but always evident zeal in his task, which render them doubly acceptable [\$2.00].

The Conversion of India [Fleming H. Revell Co. \$1.50], covering the period from Pantaenus to the present, i. e., 103-1893, contains the Graves Lectures, whatever they may be—the volume ought to inform one—for 1893, delivered by Dr. George Smith. It constitutes a valuable addition to missionary literature, giving as it does a historical outline of the undertaking and the progress thus far of Christian missions in India and supplying also considerable in

the nature of details. It is interesting and instructive. It is plain, however, that the lecturer did not take pains to attain entire accuracy in all minor details. Some statements here or there need correction. The Dutch Colony on Manhattan Island was not established in 1609 but in 1622 or 1623. It is at least questionable whether the earliest missionary work among the Red Indians was that of the first Dutch congregation on that island in 1628. The Pilgrims had established themselves and their church at Plymouth in 1620 and they undoubtedly tried to exert a Christianizing influence over such Indians as were within their reach. It needs to be proved that the Dutch at Manhattan labored any more directly and actively than they did as missionaries to the natives. When Squanto himself died among the Pilgrims, as early as 1625, he desired prayers "that he might go to the Christian's God in heaven." Squanto, by the way, was not taken back to America by the Pilgrims. They never saw him until more than three months after they first landed at Plymouth. Such errors do not seriously diminish the general usefulness of Dr. Smith's work, being related to incidental matters, but they are flaws which many American readers will detect.

Nearly forty of the brief addresses which the late Dr. Howard Crosby used to make at the celebration of the Lord's Supper, which some one took down as they were uttered, now have been grouped in a little volume called *At the Lord's Table* [Anson D. F. Randolph & Co. 60 cents]. They treat of a considerable variety of such themes as are suggested naturally by their occasion and are rich in significance although simple and even familiar in form and manner. They also possess the great merit of being very brief.—A new edition, the seventh, of Rev. W. F. Crafts's volume, *The Sabbath for Man* [Authors' Union. \$1.50] is out. It came out first in 1884 and has been revised and enlarged repeatedly so that the present issue is a comprehensive manual of facts and arguments bearing upon the subject of the better observance of Sunday. In his confident declaration that "the Sabbath has won its Waterloo in the official votes at Washington and Chicago on Sabbath-closing of the World's Fair," Dr. Crafts reveals himself as more sanguine than many of his sympathizers. In the end, however, the right will triumph of course.

Rev. D. A. Reed has published in a little book, *Outline of Fundamental Doctrines of the Bible* [Fleming H. Revell Co. 75 cents], the scheme which he has used successfully in the instruction of classes in the School for Christian Workers at Springfield, Mass. It is simple, well arranged, practical and evangelical.—Rev. C. C. Hall, D. D., in his new volume, *Does God Send Trouble?* [Houghton, Mifflin & Co. \$1.00] endeavors to discriminate between Christian tradition and Christian truth and furnishes a more thoroughgoing discussion of his theme than most consolatory volumes contain. It is strong and tender also.

STORIES.

If *The Bedouin Girl* [J. Selwyn Tait & Sons. \$1.25], by Mrs. S. J. Higginson, were as excellent in the last quarter of the story as it is up to about that point, it would be a somewhat remarkable book. We seldom have met with so vivid and engrossing, and at the same time so closely faithful, a description of life among the Bedouins, Arabs and Egyptians, or of the great Haj caravan.

The development of the untamed Bedouin child into the educated woman would seem unnatural were it not managed by the author so skillfully. As it is the narrative is brilliant and engrossing. But the climax of the story, the final union of Feydeh and Obeyd, and the author's shaping of her plot so as to reach it are quite unnatural and unpleasant, and quite needless in the form used. It is a serious question if the outcome be not wholly impossible in the circumstances named, so intense is Bedouin hatred when once aroused. However this may be, it is a great pity that so strong and delightful a book should so falter at last and fail of its early promise. But its descriptions are fine throughout.

Mr. William Westall has chosen the period of the French Revolution as that of his story, *For Honor and Life* [Harper & Bros. \$1.25]. His hero, however, is a young Englishman. The author has given reins to his imagination and his hero's succession of adventures and dire perils would rather stagger the reader if they were not retailed so effectively and did not seem to lead up to one another so naturally. The boys and girls will find the story highly exciting, without being cheaply sensational at all, while both they and their elders must enjoy it as a good historical picture and an equally good literary construction.—*Burgo's Romance* [J. B. Lippincott Co. \$1.00], by T. W. Speight, is equally exciting but far more sensational, because its unique events are not very natural. It borders dangerously on the melodramatic, yet perhaps may be said not to pass over the border and in spite of its demands upon credulity it has its good points, one of which is that it is really entertaining.

Lot 13 [D. Appleton & Co. 50 cents], by Dorothea Gerard, is another Town and Country novel. It is a West Indian story in large part. The plot is not remarkable in any way and the narrative is worked out without much literary effort beyond what is necessary to tell a fairly straightforward story. One reads it with growing interest to the end, however, without the desire to pick flaws in it—which is proof of its merit.—We find it hard to decide what to think about Thomas Hardy. In his volume of short stories, *Life's Little Ironies* [Harper & Bros. \$1.25], the contents vary much in topic and treatment, but all are spirited sketches, masterly in their perceptions and revelations of human character. But why the author should choose to make so much of his work nowadays hinge in one form or another upon the passion of sex is not to be understood easily. Moreover, those among these stories which are not open to the criticism just suggested impress the reader strongly by their shrewdness, force and grace but instead of making upon him wholesome, cheering impressions they leave him inclined to a distrustful, cynical mood, laughing at the author's sharp hits at human life but more disposed to sneer, even if without bitterness, at the men and women around him than to sympathize with and help them. We do not like books which have such an influence.

MISCELLANEOUS.

The Story of Australasia [G. P. Putnam's Sons. \$1.50] has been written by Greville Tregarthen and must constitute almost the concluding volume of *The Story of the Nations*. Most of the other volumes have dealt largely and in some instances altogether with ancient history but the record

of Australasia hardly is old enough to be traced impartially. Mr. Tregarthen has succeeded well, however, and has outlined the history of the seven colonies, New South Wales, Tasmania, Western Australia, South Australia, Victoria, Queensland and New Zealand clearly and with a good sense of proportion and his readers will enjoy his narrative. The book is illustrated and provided with maps.

Cassell's Complete Pocket-Guide to Europe [Cassell Publishing Co. \$1.50], planned and edited by E. C. Stedman and compiled by Edward King, has been revised and enlarged for this year's demand. It still is a *bona fide* pocket guide, however, and a small pocket will hold it. It claims too much in calling itself complete, but it is full enough for many persons, especially those visiting Europe for the first time. It has limp covers, is printed clearly, and contains the usual material well arranged for use.

The Temple Shakespeare seems to be a new, as it certainly is an exceedingly dainty and enticing edition. The first play to be sent us is *The Tempest* [Macmillan & Co. 45 cents]. The text is that of the Cambridge edition. There are a preface, glossary, etc., by Israel Gollancz, and there is a portrait of Shakespeare from the first folio, with Ben Jonson's lines to the reader. The paper and type used are excellent and the page headings are partly printed in red ink. The edition cannot fail to be greatly liked. It is of convenient pocket size.

Puzzles Old and New [Frederick Warne & Co. \$1.50], by Professor Hoffman, explains some hundreds of puzzles and tricks of many various kinds and is a capital book for bright boys and girls to amuse themselves and their friends with.

NOTES.

—Dr. Holmes has decided not to allow the publication of his personal recollections of his life until after his death.

—Rev. Delancy Addison, of Beverly, Mass., is at work upon a life of the late Miss Lucy Larcom and asks the loan of any letters written by her which may aid him.

—Rev. A. W. Archibald, D. D., learns that his volume, *The Bible Verified*, which has been translated into Spanish already, is also to be rendered into Japanese. Dr. W. E. Griffis supplies the introduction.

—The report going about that the publications of the English Library intended to supply Continental readers and travelers with English literature, *à la* Tauchnitz, has been discontinued is contradicted officially.

—*Babyland and Our Little Men and Women*, published heretofore by the D. Lothrop Co., are to be issued henceforth by the Alpha Publishing Co., 212 Boylston St., Boston. The same company is to act as advertising and subscription agent for the *Pansy*.

—The *Publishers' Weekly* calls attention to the fact that Fifth Avenue in New York, from Tenth to Twenty-third Streets, and its immediate vicinity, is becoming an American Paternoster Row, which is the name of the London thoroughfare where the publishers are gathered. Messrs. Harper & Bros. and Messrs. D. Appleton & Co. are the only more important houses which have not yet moved thither, and the latter is reported to contemplate such a change of location before long.

—The first Greek newspaper printed in Greek type in this country appeared in New York City on March 3. It is a four-page paper called *Atlantis*. It is printed in modern Greek—although its advertisements are in English—and will make a specialty of news relating to the archaeological researches now in progress in and around Athens. It is printed

under the auspices of the Greek Society of New York. Strange to add it has a competitor already, entitled *Haik* and also printed in New York.

—In connection with the removal of the American Tract Society in New York to its new quarters at 10 East Twenty-third Street, the *Publishers' Weekly* gives the following interesting facts about the society's work:

It has issued 472,767 copies of *Pilgrim's Progress*, 512,000 of *Baxter's Call to the Unconverted*, 832,877 of *New Drops*, 400,000 *New Testaments*, with notes, 141,000 *Nelson on Infidelity*, 141,000 *Pike's Persuasive to Early Piety*, 181,000 *Doddridge's Rise and Progress of Religion in the Soul*, 263,550 *Baxter's Saints' Rest*, 339,240 *Songs for Little Ones at Home*, and 223,250 Bible dictionaries. The society employs annually about 150 colporteurs, who carry its publications to the foreign-speaking and tenement-house population of the large cities as well as to the more remote country communities; it publishes seven periodicals, two of them in German, while for its foreign constituency it issues many books and tracts in German, French, Welsh, Dutch, Norwegian, Danish, Swedish, Hungarian, Finnish, Bohemian, Polish and Hebrew.

BOOKS OF THE WEEK.

Harper & Brothers. New York.
ORATIONS AND ADDRESSES OF GEORGE WILLIAM CURTIS. Edited by Charles Eliot Norton. Vol. III. pp. 407. \$3.50.
STAND FAST, CRAIG-ROYSTON! By William Black. pp. 408. 80 cents.
THE WEE ONES OF JAPAN. By Mae St. John Bramhall. pp. 137. \$1.00.
THE EXPERT WAITRESS. By Anne F. Springstead. pp. 131. \$1.00.

Charles Scribner's Sons. New York.
BEYOND THE ROCKIES. By C. A. Stoddard. pp. 214. \$1.50.
JOSHUA GILBERT HOLLAND. By Mrs. H. M. Plunkett. pp. 208. \$1.50.
ON THE OFFENSIVE. By G. I. Putnam. pp. 297. \$1.25.

D. Appleton & Co. New York.
EDWARD LIVINGSTON YOUNG. By John Fiske. pp. 579. \$2.00.
SYMBOLIC EDUCATION. By Susan E. Blow. pp. 251. \$1.50.

Cassell Publishing Co. New York.
PLAIN INTRODUCTIONS TO THE BOOKS OF THE BIBLE. Edited by Bishop C. J. Elliott, D. D. Vols. I and II. pp. 358 and 342. \$2.00.

American Book Co. New York.
LABORATORY STUDIES IN ELEMENTARY CHEMISTRY. By Prof. L. C. Cooley, Ph.D. pp. 144. 50 cents.

Anson D. F. Randolph & Co. New York.
BE PERFECT. By Andrew Murray. pp. 156. cents.

PAPER COVERS.

Publishers of Germania. Boston.
GERMANIA. Vol. V. pp. 384. \$2.00.
Thomas Whittaker. New York.
A FOUR-LEAVED CLOVER. By H. F. Darnell, D. D. 20 cents.

American Publishing House. Philadelphia.
COLORED MAPS OF BIBLE LANDS. 25 cents.

MAGAZINES.

April. FORUM.—ART AMATEUR.—BLUE AND GRAY.—COTTAGE HEARTH.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—JOURNAL OF HYGIENE.—EDUCATIONAL REVIEW.—TREASURY OF RELIGIOUS THOUGHT.—NEW ENGLAND.—OUR ANIMAL FRIENDS.—THINKER.—BOOKBUYER.—GOOD WORDS.—LITERARY NEWS.—PREACHER'S.—BOOK NEWS.—SUNDAY.—MCCLURE'S.—CENTURY.—DONAHOE'S.—TRUTH.—GOOD HOUSEKEEPING.—POPULAR ASTRONOMY.—HOUSEHOLD.

BOSTON MINISTERS' MEETING.

Christian Citizenship was the subject last Monday morning, and it was discussed with sense and brilliancy by Mr. James Clement Ambrose of Evanston, Ill. Beginning with Charles Sumner's definition of politics, "the application of morals to public affairs," he deplored the neglect of the subject by the better class of citizens, who seem to think that "God looks out for idiots and the United States," and urged the ministers to preach on political themes, claiming that the pastor who is too good to help his people politically to live well is hardly good enough to help them theologically to die well. Alluding to the fact that our country has become an asylum for all nations, he urged her citizens not to "let the lunatics run it." He described the ideal politician as combining character, culture, knowledge of current events and insight into human nature, demanded good moral character in legislators and an educational test for both immigrants and voters, and declared war against the saloon. At the close of the lecture an appreciative vote of thanks was proposed by Dr. Smith Baker and cordially passed.

News from the Churches

PASSING COMMENT.

To receive ministers from the Baptists is not necessarily a sign of the denomination's catholicity. But the sign is not lacking when a Baptist church gives its member a letter of especial recommendation to one of our churches.

Young people are doing more than ever in the way of maintaining Sunday schools and missions in needy localities of both country and city. Such work is often their best school for learning what Christianity is.

Doubtless there are local reasons why a church can succeed where a mission cannot, but the old virtue of self-reliance has a good deal to do with it.

Ministerial "retreats" are growing in number, and are a boon to the tired workers. It must be hard sometimes for the encouraged and enthusiastic pastor to go back to his people and find the same old heavy spirit among them. Take two or three to the retreat with you, brother, and then you will have help in carrying back its cheer. Besides, it does people good once in a while to see their pastor on his knees seeking for light. He is nearer them than when dispensing his acquired knowledge.

INSTALLATION OF DR. MOXOM.

Rev. P. S. Moxom, D. D., was installed pastor of the South Church, Springfield, April 3. Rev. Dr. S. G. Buckingham, who has served the church so faithfully for nearly half a century, becomes pastor *emeritus*, with a stated salary. The moderator of the council was Rev. Dr. Edwin P. Parker of Hartford, and delegates from forty churches were present, many of whom represented the more progressive thought of the denomination. The occasion also brought together a large audience.

Dr. Moxom's informal remarks, introductory to his statement of belief, showed the strong and helpful influence of his pious mother, his early faith in God and unquestioning filial obedience. He was born in Markham, Canada. At the age of seventeen he was baptized in Battle Creek River by his father. He was educated at the University of Rochester, and entered a law office, but it was only for a short time, his father calling him to occupy his pulpit during an absence from home. Discharging this duty acceptably, he was urged to become a minister, and later decided to enter the theological seminary at Rochester, where he graduated in 1878. Since then he has served several prominent churches. He had a pastorate of six years at the First Baptist Church, Cleveland, O.; another, and his last, that over the First Baptist Church, Boston, where he has been settled for more than eight years.

Dr. Moxom, previous to reading his statement of belief, said:

I do not attempt an exact and exhaustive statement of all that I believe concerning God and man and their mutual relations. Such an attempt could not be successful within the space of half an hour unless one confessed to such a narrow scope and such sharp delimitation of religious outlook and opinion as even a very modest man would hesitate to acknowledge.

Moreover, a statement that should be exact and exhaustive today would be inexact and in-exhaustive tomorrow. "God plants us where we grow." On the other hand, it would be easy to put into a very few sentences the core and substance of my faith. The branching and luxuriant science of theology is reducible to propositions all of which might be written on the palm of one's hand. Most profoundly and joyously do I believe in the reality of God and the soul and revelation and the eternal life. But I do not conceive that the function of the Christian preacher is at all dependent on his power to formulate a confession of faith with logical order and completeness. To know God and Christ is eternal life, and to speak out of this knowledge is to preach the word.

His words in regard to the ordinances of the church may be of interest:

I accept and love the ordinances of the church, baptism and the holy communion.

Baptism I should prefer to administer by immersion, because of the appeal which the beautiful symbolism of the primitive rite makes to me, but I frankly recognize the duty of every one to fulfill the spirit rather than the letter, and I conceive that ordinances, however beautiful and helpful, belong on a plane below that of the great spiritual and ethical truths of Christianity. The communion I should gladly administer to any religiously desiring thus to commemorate the Lord's passion or to aid himself by partaking of these sacred emblems in participating more fully in the love and life of the Son of God. In all such matters, however, I should conform to the customs and needs of any church which I should be willing to serve.

Little disposition to question the candidate was manifest, and he was indorsed with but three dissenting votes. At the evening exercises the congregation filled the large church. Rev. A. J. F. Behrends, D. D., preached the sermon from the text, Eph. 4: 3: "Endeavoring to keep the unity of the spirit in the bond of peace." The sermon was a strong appeal for greater Christian unity—a larger charity among those of the Protestant faith. Coming from one who had formerly occupied a Baptist pulpit, it had added force. In regard to close communion he said: "The close com-



PHILIP S. MOXOM.

munion cut the sinews of the power of the Baptists, who might have been the apostles of the universal church. They have a clear right to organize their churches in their own way; they have not the right to bar the way of any believer to the Lord's table." The installing prayer was offered by Rev. D. N. Beach. It seemed peculiarly in keeping with the spirit of the sermon that Rev. G. C. Baldwin of the First Baptist Church should give the address of welcome. The charge to the pastor was delivered by Rev. G. A. Gordon, D. D. Rev. Michael Burnham, D. D., extended the right hand of fellowship, saying, among other things, "We welcome you as a leader in Christian thought and practical experience." Rev. E. G. Selden of Albany, N. Y., a former pastor of the church, gave the charge to the people.

One of the marked features of the occasion was the recognition, by both the council and church, of the true worth of the retiring pastor, Rev. Dr. Buckingham, in honor of whom fitting resolutions were passed by the council, and the cordial welcome extended to Dr. Moxom.

D. N. C.

FROM CINCINNATI.

We are not very big—Congregationally—and therefore should be seen rather than heard. We must be heard from occasionally, however, for fear we shall not even be seen. Three hundred thousand are living, dying, marrying and suffering here and our churches are doing

a little to make life worth living and heaven more real.

Central Church is now without a pastor, Rev. W. H. Warren having taken pity on Michigan and gone to the home missionary churches as superintendent of home missions. Rev. Norman Plass of the S. S. and P. S. is supplying for a few Sundays. All Congregationalists here are concerned in the selection of a successor at Central. Let no man who is not willing nor able to do hard, down-town work apply.

Columbia Church is enjoying a good year under Rev. F. J. Van Horn. Too much must not be said about him for fear that some church committee will spirit him away. Over sixty were received at the last communion, with more to follow. The Walnut Hills Church is also prospering spiritually, twenty-two being received on April 1.

Newport church, across the river in Kentucky, has also been greatly blessed under the pastorate of Rev. R. J. Smith. Over fifty new members were received at the last communion. With such growth, a large Sunday school and the banner Endeavor Society of the United States, Newport church has never seen such days of prosperity.

A unique meeting was held in the Walnut Hills Church, Rev. Sydney Strong, pastor, of a score of pastors of the city and as many representatives of the Central Labor Union. A luncheon was served by the women of the Economic Class of the church. Dean W. O. Sproull of the university presided. There was an exchange of expressions of good will. This meeting led to one more recently held in the First Baptist Church, when as many pastors and labor representatives met Prof. R. T. Ely of Wisconsin's university, who has just closed a course of six lectures on socialism. The Central Labor Union had a hand in getting him here, pledging over \$100. Back of this, however, and of many another movement, social and religious, was the gentle, generous, genuine secretary of our Associated Charities, Dr. P. W. Ayres, also a Congregationalist.

S. S.

ASSOCIATION OF EASTERN WASHINGTON AND NORTHERN IDAHO.

This meeting, March 27-29, at Pullman, Rev. L. O. Baird, pastor, was the best attended and most helpful, spiritually, in the history of the association. Nearly all of the thirty-eight churches were represented. Five years ago, when the association met at the same place, there were five ministers present, whereas at this time there were twenty-two. The program was admirably arranged and carried out without a jar. Rev. H. P. James of Colfax was moderator.

Rev. T. W. Walters, general missionary, presented the work in Washington, using a map to show its development. The History and Significance of Congregationalism found a worthy exponent in Rev. S. B. L. Penrose. The following subjects were considered in the "morning retreats," either through papers or addresses: The Prophetic Messengers, The Preacher a Messenger, Seeking the Message of God to Us, many telling in three minutes or less the deepest message of the year they had received from God, Our Special Work, Helps to a Fervent Life, Power from on High, many expressing briefly their special need or desire for the coming year. These hours were seasons of real spiritual uplift.

Higher Christian education had a prominent place on the program, President J. F. Eaton of Whitman College presenting an able paper. President E. A. Bryan of the Agricultural College and School of Science, located at Pullman, delivered an excellent address on The Truth Shall Make You Free, which was followed by a sermon on The Kingdom of God, by Rev. Mark Baskerville. The report of the representative of the C. S. S. & P. S., Rev. E. J. Singer, indicated unusual progress. The reports from the churches showed advances in all lines of work. Larger accessions on confession were reported than at

any previous year. Many churches have held special meetings during the winter, resulting generally in a spiritual awakening among Christians and in many conversions. Revivals of unusual power were reported from Walla Walla, Endicott, Pleasant Prairie and Cheney. Even the pastorless churches have made wholesome progress.

The interests of the Y. P. S. C. E. were discussed from the members' and pastor's standpoint, and the unanimous verdict was that they are doing excellent work. A rousing missionary meeting was conducted by Rev. Elvira Cobleigh, with a mud-map exercise on India and papers on The Condition of Woman under Hinduism, How We Formed a Missionary Society, The Work of the Deaconess. Miss Jessie Kirkland, who is doing excellent work at Endicott and St. John, told how the young women were led to take up the missionary work in Vermont. On the last evening Rev. William Davies preached on The Cross of Christ. The sermon was followed by a consecration service and communion. Earnest addresses were delivered in behalf of the C. H. M. S., A. B. C. F. M., A. M. A. and the C. C. B. S., and a strong resolution was passed urging the churches indebted to the last society not to fail to fulfill their obligations to the same. Little time was consumed in business but much in prayer and testimony. J. E.

FROM SAN FRANCISCO.

We have in this city about 8,000 French people. The most of them are Catholics. The number of French Protestants is estimated as 1,000. But the latter force is not organized and, despite the fact that efforts have heretofore been made, there is no French church. A movement in that line is being started. Madam Marshall, at one time resident here but more recently connected with the McAll Mission in Paris, has returned and is gathering a few about her, and on Sunday afternoons hopes to lead them in services of song, prayer and Scripture reading. As the French think little of women preaching, this ardent worker must needs be exceedingly wise, but, with heart yearning for the misguided and the indifferent, as well as the willing followers, among her own people, she is determined to make the effort, trusting God's hand is in the movement. The Fourth Church has gladly offered the free use of its parlors, the location being near a large French population.

Among the incidents of Holy Week, which is growing more and more in favor as a season for special service, was the conference for prayer in the First Church on Good Friday. All the churches joined, while in Oakland a similar service was enjoyed by the several congregations of that suburb. The especial theme was home missions. Realizing the depressed condition of the treasury and the never ceasing urgency of the work, Superintendent Harrison and others suggested that the burden be taken to the Lord in prayer. All entered into the spirit of the occasion and, though the attendance was not large at any time throughout the day, the fellowship was sweet and the pleadings earnest. How much this influenced the Easter offerings of course no one can tell, but great audiences gathered in the churches, and in some of them large amounts were contributed. In the First Church nearly \$1,000 were given, and an equal amount in the First Church in Oakland. These, with smaller offerings elsewhere, gladdened the hearts of the many friends of home missions.

It was a glad day, too, for Plymouth Church. About \$1,200 were given toward the debt on a lot adjoining the edifice, while in Alameda our only church closed the day with \$2,000 added to its treasury. This was eminently fitting, for that church is just celebrating its fifteenth anniversary. Planted by Rev. George Morris, it has had but one other pastor except Rev. W. W. Scudder, Jr., who for nine years has led the little flock, until it now numbers nearly 300, with a plant beauti-

fully located and an outlook second to none of the several vigorous churches in that suburb. Seldom, indeed, in this far Western part of the vineyard, is it that a young man from the seminary remains so long in his first charge. OCCIDENT.

NEW ENGLAND. Massachusetts.

The Boston Congregational Club will celebrate its twenty-fifth anniversary in Music Hall, April 23. It will be a ladies' night. The principal speakers are to be President G. Stanley Hall of Clark University and Rev. Alexander McKenzie, and the meeting will be a notable occasion.

The Cambridge Congregational Club met Monday evening and discussed The Modern Pulpit—Paralysis or Power. Rev. D. N. Beach and Mr. G. S. Chase read brief papers. Rev. Drs. Alexander McKenzie and Smith Baker, Rev. F. H. Smith and Messrs. Samuel Usher and W. F. Spaulding followed with appropriate remarks and testimonies, the prevalent opinion being that the pulpit is as influential today as ever it was, despite the higher average intelligence of the occupants of the pews and the multiplied duties imposed upon the clergy.

The Essex Congregational Club met Monday evening at Salem. Rev. W. H. Allbright and Rev. George Hodges, dean of the Episcopal theological seminary in Cambridge, spoke on Development of Lay Forces in Christian Work. Resolutions were adopted thanking Governor Greenhalge and ex-Governor Russell for abolishing Fast Day.

The fellowship for further study has been given to a member of the graduating class at Andover Seminary, Burton S. Gilman of Randolph, Vt. The Society of Inquiry listened March 30 to a talk on the Parliament of Religions by Col. T. W. Higginson.

Rev. G. F. Kennigott of Lowell recently addressed a congregation of 1,100—all men—at the State Reformatory at Concord, where he gave a stereopticon lecture on the World's Fair. It was the first time the prisoners had ever been allowed together in a darkened room, and some apprehensions as to the wisdom of the experiment were felt. The result showed that all fears were baseless, as there was not the slightest trouble and all seemed deeply interested in the speaker's words and in the views exhibited.

The John Street Church of Lowell will try the experiment of free seats; a sum equal to the pew rents has already been pledged toward the current expenses.—The Swedish church has become involved in certain discords and the pastor, Rev. C. E. Poole, recently resigned. The church has, however, voted not to accept his resignation. The Swedish brethren have so slight a knowledge of the English tongue as yet that they are largely without the fellowship which the other churches in the city would gladly give.—The First Church has suffered severely from the business depression, and the pastor, Rev. G. F. Kennigott, shares the burden with his people by giving \$500 from his salary for the ensuing year.—Pawtucket Church has received a legacy of \$400 from Miss Durkee, the first ever received by this church, which was organized in 1817.—High Street Church has greatly enjoyed the Sunday evening sermons on the Apostles' Creed which the pastor, Rev. C. W. Huntington, concluded April 1 by preaching on The Life Everlasting.

A tender memorial service, in honor of E. N. Anderson, late organist of the Central Church, Worcester, was held at the church last Sunday afternoon. Pastors and musical representatives of the city took part. Immediately upon his death, which was doubtless hastened by the strain in producing The Messiah at the church March 29, 30, his professional associates met to express their esteem and sense of loss. The interment was at Ware, where he was born thirty-six years ago.

The church in South Hadley has selected plans for its new building, which will be of brick and similar to the one which was burned. It will cost about \$20,000, and will have a spire 128 feet high.

The Franklin County Branch of the Evangelical Alliance held its annual meeting at Greenfield, April 5. The chief discussion centered about the topics, The New Testament Use of the Word Christian and Sectarianism in Christian Work.

Maine.

Special meetings are being held at Ellsworth.—The teachers and pupils of the Sunday school at Bristol give in its aid on each birthday the number of cents corresponding to their age.—The church at Machias issues a monthly paper called the Machias Christian Endeavorer at Work.

New Hampshire.

At its March meeting the Monadnock Association agreed to hold a three days' meeting to seek the

baptism of the Holy Spirit upon themselves and their churches. That meeting was held at Keene, March 28-30, and was attended by all the pastors of the association except one. During the morning hours the ministers met by themselves and for at least an hour each afternoon. There was a public meeting each afternoon and another each evening. Rev. A. C. Fay spoke searchingly on the theme, Are You Ready for the Blessing? The brethren opened their hearts to one another, declaring their need, their condition and their longing for this best of all gifts. Prayer and singing were frequently interspersed. Papers were presented on these subjects: Anointing for Service by Rev. C. E. Milliken, Conditions for Receiving This Anointing by Rev. William G. Poor, The Manifestation of the Spirit by Rev. W. P. Clancy and Power for a Purpose by Rev. G. W. Ruland. Rev. J. B. Lawrence of Claremont conducted three public meetings, Wednesday and Thursday afternoons and Thursday evening, speaking on the themes, What Is It to be Filled With the Spirit and How Is This to be Obtained? The Conditions of Pentecost and The Gift of the Holy Spirit to the Church. Friday morning after the sacrament each pastor in turn stated the condition of his church, asking prayer for some special thing, and direct prayer followed in each case. Before separating there was a round of thanksgiving, each expressing gratitude for the blessing received, joy in the deeper flow of brotherly love, and declaring that never before was such a meeting held by Monadnock Association.

The church in Milford is enjoying a series of lectures by representatives of different churches.

The late Hon. Rufus S. Frost of Chelsea, Mass., left \$5,000 to the church in Marlboro as a memorial of his kind regard. He also left to the town, of which he was a native, \$5,000 for the improvement of the public library, of which he was founder and liberal supporter, on condition that six per cent. interest on that sum be expended annually.

A home missionary rally was held at the South Church, Concord, on the afternoon and evening of April 5, the five churches of the city participating. Rev. A. T. Hillman, secretary of the New Hampshire Missionary Society, gave an address on Our Work at Home, demonstrating from statistics the fact that, notwithstanding the continual drain on our smaller churches by death and emigration, the membership is larger than ten years ago. Rev. G. A. Hood told How We Build Our Churches, and gave specimens of applications constantly coming in. Rev. C. W. Shelton spoke on the Home Missionary Problem of Today. Illustrations of needs were given in the evening with the stereopticon.

During Rev. H. W. Pope's pastorate of less than two years at Somersworth one of the most interesting features has been the quickening of missionary spirit among the young people. At least half a dozen are planning to devote their lives to some form of Christian work. One of the members has this winter taken a home missionary church in the State and is doing excellent work there, though a layman right out of the factory. Mr. Pope has accepted a secretaryship in the Christian Workers' Association and is to present its work in the churches and at conventions, in accordance with the plans for enlargement of its activities.

Vermont.

A smaller number of students will be employed this summer than for several years. Fields are unusually well supplied and vacant churches are few.

Fast Day was observed, April 6, according to the old traditions, by the customary union services with sermon or, in some cases, addresses by the local pastors on subjects of public interest.

Rhode Island.

Rev. E. C. Moore of the Central Church, Providence, has returned from England, having delivered a course of lectures on homiletics and pastoral theology to the students of Mansfield College, Oxford.

The churches that have been holding special services of late are receiving large accessions to their membership. The church at Bristol, Rev. H. A. Stevens, pastor, received sixty-four persons April 1, to twenty-six of whom baptism was administered.

Plymouth Church, Providence, has obtained a valuable site for its new building.—Rev. J. H. Larry was able to occupy his pulpit at the Free Church for the first time last Sunday after a long and serious illness.

At the last Ministers' Meeting in Providence Dr. McHain of the Clifford Street Presbyterian Church read a vigorous paper upon baptism, which was followed by a lively discussion.

The church in Barrington has had a spiritual refreshing the past three weeks and the interest continues. State Missionary Rev. L. S. Woodworth, assisted by Mrs. Minnie H. Vaughn, has helped the

pastor, Rev. J. W. Colwell. Rev. H. H. Stevens and wife of Bristol and Rev. Francis Horton of Providence have also helped. A good number, especially of the Sunday school scholars, have become Christians.

Connecticut.

The New Haven Central Association has approved to preach these members of Yale Seminary: Samuel McI. Cathcart, Evore Evans, Henry T. Fowler, Everett D. Francis, Lathrop C. Grant, Harry L. Hartwell, John H. Hjetland, John O. Jones, F. O. Krause, Thomas M. Singer, Charles S. Thayer.

The pastor at Sherman, Rev. H. C. McKnight, preached a sermon, April 1, reviewing the 150 years of the church since its organization. Two hymns composed for the occasion were sung.

The First Church in New Haven, Rev. Newman Smyth, D. D., pastor, has decided to change a custom of long standing and hold communion in the forenoon instead of the afternoon, because it interferes with the four o'clock vesper services, which are becoming increasingly popular.

The church in Old Lyme has just cleared off a debt of \$600, a relic from extensive repairs made seven years ago. There was no public appeal nor any urging in public or private. The pastor, Rev. Arthur Shirley, started the subscription, others fell in promptly, and the matter was quickly finished.

MIDDLE STATES.

New York.

The church in Saugerties, Rev. W. F. Stowe, pastor, is feeling much encouraged. Since Jan. 1 twenty-seven have been received, all but two on confession. A large pipe organ will soon be ready for use.

The church at Greene is rejoicing over a new pipe organ. Eight new members were received at the last communion, making twenty-nine within the past year and forty within the two years of the pastorate of Rev. F. A. Strough. The benevolences and the attendance upon all the church services have greatly increased.

Rev. Lemuel Jones has recently held special services with South Avenue Church, Syracuse, Rev. O. C. Crawford, pastor, and is now assisting Rev. F. G. Webster of Oswego Falls.

A delightful ministers' retreat was held in Syracuse on Good Friday afternoon. Dr. E. N. Packard presided. Such topics as Devotional Reading, Study of the Bible, Spiritual Element in Preaching, Personal Relation to Christ, Prayer and Effort in Behalf of Individuals were discussed. A spirit of devotion prevailed the meeting and it was followed by a joint communion of all the churches of our order at Plymouth Church.

The church at Corning, Rev. N. E. Fuller, pastor, is only three and a half years old, and yet under the present pastorate, its first, 185 have been admitted to its membership. No communion season has passed without additions. During the recent sickness of the pastor one of the young men took his place, occupying the pulpit acceptably in the morning, and substituting a concert service in the evening. For two months the young men of the church have been holding services in a schoolhouse out of town every Sunday afternoon, with a number of conversions. In another direction Sunday afternoon meetings have been held from house to house for four months, with a dozen conversions. The young people have also held fifty cottage prayer meetings in the last three months. A course of lectures and concerts has been conducted by the Y. P. S. C. E. and the Choral Union. Thirty-four united with the church April 1.

After a ten weeks' revival scores have been awakened and twenty-one added to the church in Camden, Rev. W. F. Berger, pastor. In a little more than a year the church has received over thirty-five and the work is prospering.

The church in Poughkeepsie, Rev. Wayland Spaulding, pastor, received twenty-seven to membership, April 1, twenty-four on confession. This is the largest number to join at one time in the history of the church. More than half came from the Sunday school.

The Easter offering at the Park Church, Brooklyn, was \$880.—The Central Church received forty-two to membership, which with the 112 at the Bethesda Branch made an addition of 154 in one day. This brings its total over 2,000, and makes it the largest Congregational church in America.—The Women's Foreign Missionary Society of the Lee Avenue Church, formed a year ago, has made a good record, having supported during the year a day school in Harpoot, Turkey. The Ladies' Home Missionary Society has voted to help support a school at King's Mountain, N. C.—The New England Church will make material changes in the interior in rebuilding its house of worship, which was destroyed by fire last December. The gallery will be omitted, the seats semi-circular, the floor rising from the pulpit.

THE SOUTH.

North Carolina.

The A. M. A. church at High Point dedicated its new house of worship on Easter Sunday, with a sermon by Rev. A. W. Curtis, D. D.

Rev. J. Wharton, evangelist under the A. M. A., has recently held revival services with its school in Hillsboro, resulting in over ninety conversions.

Florida.

At the last communion of the Ormond Union Church, Rev. J. W. Harding, pastor, eight persons were admitted—five on confession, one from a Congregational church, one from a Methodist Episcopal church and the other from a Baptist church, the latter being in the form of a hearty recommendation to the Ormond church in particular.

THE INTERIOR.

Ohio.

The church at Fort Recovery has been holding protracted meetings, the pastor, Rev. E. L. Brooks, being assisted by Rev. W. A. Bockoven of Michigan. At the last communion service thirteen united with the church. Rev. M. W. Diggs, pastor for thirty years, assisted in the service. The presence of this father in Israel gave added grace and beauty to the occasion. The Y. P. S. C. E. has gained much ground in training and spirituality.

On Easter Sunday, as a partial result of the recent special meetings conducted by the pastor, Rev. O. D. Fisher, thirty-six members were received, twenty-eight on confession, to the Washington Street Church, Toledo. The pastor began his seventh year March 25. Up to that time 398 had been received to membership.

The Swedish church, Cleveland, dedicated its attractive house of worship April 1. Services were held for several days in the Swedish language, a number of Swedish ministers being present from other places. A choir from the church of Youngstown, of which Mr. Franklin was formerly pastor, added to the interest of the occasion by a high order of religious music in their native tongue. Sunday afternoon addresses were made by neighboring American ministers of several denominations, and about \$475 were raised to pay interest on the debt. The church is a power for spiritual religion and civic righteousness among the Swedish people of the city.—Brooklyn Village Church, Rev. J. W. Hargrave, pastor, invited its neighbors on the west and south sides of the city to a fellowship meeting, March 29. Afternoon and evening sessions were held, the women serving tea to their guests. Christian Activity and How to Build Up Oneself, the Church and the Kingdom were the themes discussed by visiting ministers.—The Congregational ministers held an animated discussion on anti-saloon legislation in Ohio, opened with a paper by Rev. I. W. Metcalf outlining the history of such legislation.

Illinois.

Rev. J. W. Miller has resigned the pastorate at Morton. His labors have been successful under great limitations. The field is so largely settled by foreigners as to require a pastor who can preach in German as well as in English.

Rev. Eben Hill of Altona increases interest in his Sunday evening meeting by special music led by an orchestra.—Rev. William Walters of Wyoming publishes a monthly paper under the title the *Sabbath Greeting*. It is a valuable auxiliary of his work.

A church was organized by council at Edelstein April 2. The village has no other church, although five years old and in the midst of a flourishing farming district. Twenty-seven members were received, eighteen on confession. This church results from the labors of Rev. C. E. Marsh of Lawn Ridge, assisted by Superintendent Wannamaker of the C. S. S. and P. S. The genesis and prospects of this enterprise make it rank almost as an ideal rural church. It will be supplied for the present in connection with Lawn Ridge. An edifice is contemplated.

For twenty years what is now Plymouth Church, Peoria, was conducted as a mission school, and at the end was no larger than at the beginning. Then a church organization was tried, and April 1 was celebrated as the fifth anniversary of that event. The pastor, Rev. D. B. Spencer, gave a historical address in the morning. In the evening workers of other days gave congratulatory addresses. Though hindered by a lack of a suitable building and equipment, the church has during these five years received more to membership than the other Congregational churches of the city combined. Exactly one-half came on confession. The church, which now numbers 220, has started a mission of her own.

Among the fruits of a two weeks' protracted meeting in Waverly, under the direction of Rev. G. R. Merrill, were fifteen additions to the Congregational

church Easter Sunday. Five denominations were united in this effort and there was the utmost harmony.

Indiana.

The work at the Coal Mine Mission is progressing and the hard times give Missionary James Hayes an opportunity to impress religious truth upon the miners, who have no money to spend at saloons and consequently drift into the churches. He has been making an active religious campaign, holding meetings at Cardonia, Caseyville and Coal Bluff. Twenty-five have united with the various churches. Many young men are making use of the reading-room at Coal Bluff. A music teacher drills the young people two nights in the week. A Y. P. S. C. E. has been organized at Cardonia with forty members. A friend of the cause has given the Caseyville Sunday school a library and the chapel is opened three nights in the week as a reading-room. The Indiana W. H. M. U. has raised over \$500 this year toward the salaries of Missionary Hayes and Rev. Thomas Smith, who is engaged among the miners farther down the valley at Glazen.

Plymouth Church, Fort Wayne, held special services for the last two weeks in March, under the charge of the pastor, Rev. J. S. Ainslie. Much interest was manifested. April 1 twenty-five members, all but two on confession, united with the church. The membership has now passed the 200 limit. Mrs. Ainslie, the wife of the pastor, has taken charge of the church kindergarten.

Michigan.

Fourteen weeks' special services were held on the field comprising Chippewa Lake, Rodney and Mecosta by the pastor, Rev. W. J. Tarrant, resulting in twenty-three additions.

Union evangelistic meetings of the Methodist, Baptist and Congregational churches in Portland, under the lead of Mr. A. H. Hanton, resulted in more than 200 professed conversions in two weeks, and stirred the town as never before.

During Rev. James Hyslop's three years' pastorate at Cheboygan seventy-four have been added to the church and the net gain has been fifty-six.—At Clinton the pastor, Rev. T. H. Warner, is holding special services Sunday afternoons for men only.

The forty-three members received to the church at Kalamazoo at the March communion bring the membership up to 500. The pastor, Rev. T. E. Barr, is extending the influence of the church, so that many never before interested are being reached.

The pastor at Romeo, Rev. E. C. Oakley, held meetings for a short time at Selleks, a branch field, and twenty conversions resulted. A Sunday school is maintained, an Endeavor Society was organized last fall and a weekly prayer meeting has just been started. It is not intended to have a church organization, but the converts unite with the church at Romeo.—Rev. W. R. Seaver is reaching by his ministrations many of the sailors at Saugatuck.

Rev. H. S. Mills sent out 100 written invitations to the men of Union City who were seldom or never at church, announcing a series of talks on the life of Christ. The response was general and hearty, and the interest and attendance have steadily increased as the pastor has spoken of What the World Thinks of Christ, Christ as a Laborer, Christ as a Model of Manliness, Christ as a Philanthropist and Christ the Light of the World.

Wisconsin.

The First Church, Beloit, Rev. Cyrus Hamlin, pastor, has placed the Sunday evening services in charge of a committee, which will offer a special program for each service. The plan calls for song services, Sunday school and Endeavor exercises, addresses by members of the college faculty and other leading citizens, as well as by the pastor. The initial service, April 1, was a marked success. The music, under direction of Choirmaster H. D. Sleeper, was particularly fine, and spirited addresses on Good Citizenship were made by Prof. A. W. Burr and Mr. E. P. Salmon before an unusually large audience.—The Second Church, Rev. W. W. Sleeper, pastor, has received thirty-one new members since Jan. 1, and has the largest Sunday school in Rock County. The Endeavor Society has 150 members enrolled, and the Junior Society is the banner society of the State. This church has among its auxiliary societies a Social Club and a Boys' Brigade. A church prayer meeting committee has recently begun to develop the midweek social meeting in an interesting way.

For many years the church at Two Rivers was in a state of suspended animation. In the village of 3,000 people it is now the only church that holds services in the English language. Good work was done by the ex-pastor, Rev. Alexander Chambers. Lately there was organized a society of Christian Endeavor, and this was soon followed by a Junior Society. A woman's missionary society was organ-

ized March 13. Some of the young people are maintaining a Sunday school four miles from the village, and a preaching station has been opened in an abandoned Methodist church twelve miles in the country. Four languages, if not five, are commonly spoken in the village, and between Manitowoc and Ahnapee, a distance of forty-two miles, the Congregational pastor is the only one who uses English in public service.

The church of Stoughton has received eleven members since New Year's. Nine of these came as a result of union revival meetings held by Rev. Henry Ostrom.

In the past three years the church in South Kaukauna, Rev. John Gibson, pastor, has trebled its membership, the Sunday school has doubled and the Y. P. S. C. E. trebled. A new house of worship has been built at a cost of \$6,000. Notwithstanding the removal of many families through the hard times, and the changes caused by the absorption of the railroad by the Central and Northwestern Railroad, the outlook is good.

THE WEST.

Missouri.

The addition to the Olive Branch building, St. Louis, is now under roof, and the old portion is being thoroughly renovated, fitted with new glass and lighting, so that practically the house will be new.—The Maplewood church has purchased a lot, paying cash, and the plans for the building are being drawn by Superintendent Love, whose architectural skill has saved the City Missionary Society much cash and trouble.

At a recent Ministers' Meeting in Kansas City Rev. Henry Hopkins, D. D., discussed the Advantages and Disadvantages of the Observance of the Christian Year, advocating the commemoration of the descent of the Spirit on Pentecost in addition to the birth, death and resurrection of Christ.—The Commonwealth Club of the First Church is discussing sociological questions, presenting addresses from experts in various departments. Father Dalton, a prominent Catholic priest of the city, was asked to speak on the common school question.—Plymouth Church, Rev. H. A. Merrill, pastor, now worshipping in a hall, has received from a member of the First Church a valuable building lot, conditional on securing \$3,000 in the next two years for an edifice. An enthusiastic meeting of the church has been held, addressed by neighboring pastors, and the work of securing subscriptions is being vigorously pushed.

Iowa.

For three weeks, ending April 3, evangelistic services have been conducted at Cedar Rapids by Messrs. Munhall and Birch, the latter a wonderful cornet player. Among the thirteen churches joining in the movement were the First and Bethany. The city has not been so stirred for many years, if ever. Over 700 have signed cards.

Minnesota.

Open Door Church, Minneapolis, recently partially destroyed by fire, was reopened April 1, and the people, led by Rev. W. J. Gray, show increased zeal.

The Men's Club at Wabasha is filling the church, and the pastor, Rev. W. H. Medlar, is preaching a series of sermons on Paradise Lost.

As a result of a recent revival at Dawson twenty-five united with the church, and a class of children numbering twenty-five was formed for instruction. Mr. T. H. Lewis, a young business man from Minneapolis, is the pastor, and has done a remarkable work in uniting the church, securing the confidence of the people in spite of dissensions in the community. The Lutheran Scandinavian churches have been benefited, so that their influence is more spiritual. One of their ministers acknowledged that he had never appreciated before the work of the pastor. As one result of the revival saloons have just been voted out of the place.—A similar work, with a revival and additions to the church, has taken place at the next town, Madison, Rev. David Donovan, pastor.

The church in Stewartville has organized a flourishing Endeavor Society, secured a lot for a church building with plans, and already finds the hall where it worships overcrowded.

Rev. C. E. Wilcox of Lambertton will preach on alternate Sundays at Walnut Grove. His labors at Lambertton have been blessed with several conversions, and a number of the Scandinavians have united with the Endeavor Society and would unite with the church except for objections from their parents.

Rev. H. A. Cotton begins his ministry at Graceville under favorable auspices. The town is Roman Catholic with only the Congregational church besides. Members of several denominations have attended our church, but have hitherto refused to unite. Recently nine of them united with the

church and others will follow, thus uniting all Protestants.

Kansas.

The meeting of the Southern Association at Neosho Falls, March 27, 28, was one of the largest and best in its recent history. Among the topics were Long Pastorates, The Prodigal Son's Brother and How to Increase the Spirituality of the Sunday School. The woman's missionary hour was one of the best features. Superintendent Sutherland represented the Sunday school interest, and on the last evening a free parliament on home missions, following the address of Superintendent Broad, brought out ringing speeches in favor of larger contributions, extension of the work of evangelization by the union of rural with town work, and fraternal co-operation with other denominations.

Messrs. Fred Grey and A. Wottenburger have been approved to preach by Wichita Association, Henry M. Woods by Southern Association and Isaac M. Waldrop by Western Association.

Rev. E. B. Smith, recently pastor of Maplewood Church, Chicago, has become pastor of the church in Westmoreland, serving country districts one-half of the time. This church is much encouraged after a long interval in the pastorate.

Western Association met at Ellis, March 20. Although composed of frontier and scattered churches, the majority were represented, and the meeting was full of missionary enthusiasm. Some of the weaker churches have been strengthened by recent revivals. Addresses on Sunday school work were made by State Superintendent Sutherland and Rev. D. H. Scarrow and on home missions by Superintendent Broad.

The church in Parsons, whose building became unsafe, has taken it down and will rebuild at once on the same spot. Services are now held in a hall, with growing numbers and interest.—General Missionary Bishop is assisting the church in Valencia in building a house of worship at Moon's Corner, one of the two preaching points of the church.

The church in McPherson is having good congregations and pays its pastor's salary monthly.—Buffalo Park church on the frontier has preaching at two points and maintains two Sunday schools.—The church in Fredonia, though without a pastor and losing members by removal, is holding morning services regularly, sermons being read.

Northwestern Association met at Almena, April 3-5, and considered The Polity of the Early Church, The Church and Education, The Reflex Influence of Bible Studies, How to Use the Bible in Personal Work, and the Y. P. S. C. E. Woman's hour was devoted to foreign missions and was of great interest. Most of the churches reported revivals. The missionary enthusiasm reached its height on the second evening, when a general discussion of home missions followed addresses on the subject by Rev. Messrs. Broad and Perry.

Nebraska.

The church at Rokeby, served by Rev. John Doane in connection with Plymouth Church, Lincoln, has just enjoyed a season of special services led by the State evangelists, Rev. Messrs. Billings and Byers. The new house of worship has been crowded, a large number have expressed hope in Christ, and it is expected that twelve or fifteen will unite at the next communion.

The church at Avoca, Rev. G. C. Hicks, pastor, has just closed a cheering series of revival meetings, twenty persons having expressed faith in Christ. Nine persons united with the church April 1, all adults and mostly heads of families. This addition includes the business men of the place, aside from the German population. The work had been quietly going on for months and needed only a little special effort to bring it to a climax. Mr. Hicks will begin services at once with his other field at Berlin.

Rev. Arthur Farnsworth, in beginning work at Dodge and Howells, is cheered with indications of interest at both points. Four united with the church at Dodge and one at Howells April 1.—Evangelist F. T. Pierson closed an interesting series of evangelistic meetings at Beatrice April 1, and went at once to Norfolk.

Rev. J. G. Lange at Wahoo, who has been trying to interest the foreign populations in the vicinity and has preached Sunday afternoons in German, has so far interested a number of families of Germans and Bohemians that the children come to the Sunday school and more or less of the parents come to the regular service. The congregations at Wahoo have largely increased. An efficient choir has taken charge of the service of song and in the evening the congregation is largely made up of young people.

Rev. A. F. Newell of Vine Street Church, Lincoln, has been making special effort for some time to secure good Sunday evening congregations and has

been rewarded by finding nearly every seat filled. Six united with the church April 1, one on confession.

Utah.

In the two years that Rev. F. S. Forbes has been pastor of the First Church of Ogden, 130 have been added to its membership and over sixty to the Endeavor Society. This society, under the pastor's leadership, opened a "down-town" mission a year ago, which has reached some of the unchurched. Other churches joined in the movement and for the last six months the mission has been opened nightly, has done much rescue work and given needed relief. The church has largely increased its gifts for all kinds of missionary causes. Mr. Forbes, desiring to study evangelistic or institutional church work, has been granted a six months' leave of absence that he may study institutional churches and engage in evangelistic labor.

PACIFIC COAST.

California.

The Little Shasta church in the northernmost county of the State, eight miles from the railroad, has just celebrated its eighteenth anniversary. It has had a total membership of eighty-six, its present enrollment being forty-one. It has had four pastors and for a third of its history has been pastorless. There are officers, teachers and scholars who have not missed a session for years. It has an Endeavor Society, and the church is aggressive in temperance as well as other work.

An orchestra adds to the attractiveness of the Sunday evening services at Lincoln. The edifice has just been newly carpeted.

Oregon.

Rev. C. F. Clapp, home missionary superintendent for the State, has just concluded meetings at Ontario, and the community has been greatly blessed and the membership of nine increased to twenty-eight.

WEEKLY REGISTER.

Calls.

ANDERSON, A., Providence, R. I., to Swedish Ch. Worcester, Mass.
BAGNALL, Frederick, Alba, Mich., to Sault Ste. Marie, Mich.
BARSTOW, John, Glastonbury, Ct., to home missionary superintendency of Colorado.
BUCK, George H., Crown Point, N. Y., to Haydenville, Mass.
BURNHAM, Michael, accepts call to Pilgrim Ch., St. Louis, Mo.
COREY, Ephraim M., accepts call to Royalton, Wis.
DAVIS, R. Henry, accepts call to Walpole, Mass.
DIBBLE, William L., Chicago Seminary, to Ivanhoe Ill.
FERGUSON, Aristides T., accepts call to Antrim, N. H.
GALER, M. H., accepts call for one year to Stewartville, Minn., where he has been supplying.
HARRISON, Hiram B., Barnesville, Minn., to Hillsboro N. D. Accepts.
HOYT, Hiram L., withdraws acceptance of call to Oxford, N. Y., and will remain at Plunkett.
JAMISON, Henry W., accepts call to Beresford and Pioneer, S. D.
JOHNSTON, Frank L., Omaha, Neb., to Leadville, Col.
JONES, John D., accepts call to Medical Lake, Wn.
KING, E. Russell (Meth.), to Paso Robles, Cal. Accepts.
LEWIS, Frank F., accepts call to Hardwick, Vt.
MARR, George H., Cumberland, Wis., to Oaseo, Cal. Accepts.
MC CREEDY, William, Buffalo Gap, S. D., to Petersburg, Neb. Accepts.
MCKINNON, Norman, accepts call to St. John, Neb.
MORTON, George F., accepts call to Second Ch., Brainard, Minn., in connection with Randall and Parker.
NOTT, J. Lee, Middlefield, Ct., to Union Ch., St. Louis Park, Minn., and to Manson, Ia.
NOYES, Warren L., Whiting, Vt., to Castleton.
OLESON, William B., Honolulu, S. I., to Belmont Ch. Worcester, Mass.
RICHARDS, Thomas C., Dudley, Mass., to Higginum Ct. Accepts.
SMITH, E. B., Maplewood, Chicago, Ill., to Westmoreland, Kan. Accepts.
SYDELL, Peter M., accepts call to College St. Ch., Burlington, Vt.
TADE, Ewing O., Washington, D. C., to Avalou, Cal. Accepts.
TERBORGH, Isaac C., accepts call to Ada, Minn.
WILLIAMS, William, Rochdale, Eng., to Milltown N. B. Accepts.
WOTTENBURGER, A., to Haven, Kan. Accepts, and will supply at Welcome also.

Ordinations and Installations.

MOXOM, Philip, S. C. April 3, South Ch., Springfield TownSEND, Louis A. e. March 26, Whiting, Ind.

Resignations.

AYER, Edwin I., Cho, Mich., on account of ill health.
BISCOE, George B., Wallace, Neb.
BROWN, Daniel M., Dayton, O.
DUYEA, Miner J., Linden and Tyrone, Mich.
HOLMES, Henry M., Bartlett, N. H., and has returned to his home in Ayer, Mass.
NOYES, Warren L., Whiting and Sudbury, Vt.
PYATT, Frank G., Newtonville, Ia.
VROOMAN, Frank B., Salem St. Ch., Worcester, Mass.

Churches Organized.

EDELSTEIN, Ill., April 2. Twenty-seven members.
HARDWICK, Vt., April 3. Twenty-one members.

Miscellaneous.

BALLOU, Henry L., Hartford Seminary, will supply the church in Weathersfield, Vt., during the summer.
BELSEY, George W., has been presented with a fine gold watch and chain by the officers of the church and society at Geneva, O.
CHAMBERLIN, James A., of Owatonna, Minn., in declining his call to Faribault, so pleased his people that they raised his salary to \$2,500.
GRANT, Lathrop C., Yale Seminary, will supply the church in Sherburne, Vt., during the summer.
HALL, George E., of Dover, N. H., has been appointed chaplain of the New Hampshire State guards to fill the vacancy occasioned by the resignation of President C. S. Murkland of the Agricultural College.

Y. M. C. A. NOTES.

Ground has been broken at Springfield for a beautiful Y. M. C. A. building, which will cost nearly \$100,000. It is located at the corner of State and Dwight Streets in the heart of the city. More than enough money is already subscribed.

A conference of the Y. M. C. A. of the Fourth District was held in Natick, March 30, 31 and April 1. Rev. Erastus Blakeslee, Rev. L. A. Pope and Secretary J. L. Gordon gave addresses, and there were helpful papers and discussions by experienced Christian workers.

The conference for the training of the presidents of college Y. M. C. A.'s of the Eastern colleges will be held with the Amherst College Association, April 12-15. This will include the colleges of New England, New York State, Canada, Princeton and Rutgers in New Jersey, and Johns Hopkins in Maryland.

Since last October more than 100 men have professed conversion through the efforts of the Y. M. C. A. at Newburyport, and large numbers have joined the churches. The work began in the Sunday morning prayer meeting. Since Jan. 1 the attendance at the men's meetings has averaged over 350.

While the so-called secular agencies of the Y. M. C. Associations have been multiplied rapidly during the past few years, there has been no falling off in its religious activities, nor in definite evangelistic effort. The associations of Massachusetts and Rhode Island, during the year ending Oct. 1, 1893, reported 1,238 professed conversions, and for the first quarter of the present year 507. Though the Y. M. C. A. work is suffering somewhat from the financial depression of the times, the religious work was never more active, and never productive of more gratifying results. Warm words of approval are everywhere spoken by pastors of the service rendered at so many points by Y. M. C. A. men.

CHRISTIAN ENDEAVOR NOTES.

The Wisconsin State Union has started a monthly State paper, the *Wisconsin Endeavorer*, published at Oshkosh.

The press committee of Manchester, N. H., would be glad to exchange news with other press committees within 300 miles. Address Will C. Heath, 73 Liberty Street.

The spring district conventions in Wisconsin are being largely attended and are especially interested in junior work, as presented by Miss Nettie E. Harrington, the assistant superintendent.

Part of the work done by the good literature committee in the society at Harpoot, Turkey, is the writing out in a blank-book of translations from articles in English for the benefit of the younger members.

Members of the Chinese society at Santa Cruz plan to hold a service on the streets in the Chinese quarter for fifteen minutes before their regular prayer meeting, hoping that in this way they may win more to attend and be interested in the meetings.

Societies in China are preparing to send a large and beautiful "umbrella of state," embroidered in silk and gold, to be awarded at Cleveland, and at all following conventions, to the State, Territory, or Province reporting the largest proportionate number of societies whose members are pledging two cents a week for missions.

The Boston Christian Endeavor Union will open a ten days' temperance campaign in this city, beginning next Sunday afternoon in the People's Church, corner Columbus Avenue and Berkeley Street. Mr. Thomas E. Murphy, whose labors in the temperance cause have been so remarkably successful in New Haven and New Britain, Ct., and many other towns and cities, is to speak every evening, and no doubt will have crowded audiences.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, APRIL 6.

The meeting was led by Mrs. C. M. Stone of St. Johnsbury. "For whosoever shall do the will of God, the same is My brother, and My sister, and mother," furnished the theme. "Spiritualities are superior to human relationships, however dear. Doing God's will is being willing; we ask, we listen, we say we are ready and then hold back." The daughter who has learned not to ask what her father would not like to give illustrates conformity to the will of God.

The days of this week had furnished another list of missionaries in the Marathi Mission, all of whom were specially remembered

in prayer by Mrs. Judson Smith. In connection with prayer for those preparing literature in India, Miss Child spoke of the amount of infidel literature which is scattered in that country. Mrs. Porter of North Brookfield spoke of crossing the ocean with the Bruce family and of their affliction in the loss of a daughter, Helen, who had expected to join the mission, and an extract from a letter from Miss Hattie Bruce was read, speaking of an opportunity which she and her mother had improved in visiting the villages about Satara.

There was special interest in the presence of Mrs. Katie Fairbank Hume, wife of Robert A. Hume, whose name was upon the calendar for the day. A missionary's daughter, born in India, she had returned, after her education in this country, to the land of her birth, finding her first work there in the Ahmednagar girls' school. She said, "I shall return with more courageous confidence on account of these prayers which have stirred my soul," and begged that the work, which is a part of their very life, may be prayed for as well as the workers. A letter was read from Miss Esther B. Fowler, the latest gift of the Woman's Board to the Marathi Mission. Mrs. Lansing thought we should pray that the missionaries may be examples of Christ, not discouraged in letting their lights shine because the lights seem to them so small.

Miss Daniels of Harpoot said that she had just heard of a week of prayer in the girls' department of Euphrates College. One recitation was dropped each day to give place to a prayer meeting, and at the end of the week, after a whole morning had been given to religious exercises, petitions came in at noon that the remainder of the day might be so used. A meeting on repentance and a thanksgiving meeting were very helpful, and all except two of the girls in the collegiate course have declared themselves on the Lord's side.

Miss Susan N. Brown reported the twenty-fifth anniversary of the Newburyport auxiliary; also the work in Essex North Branch, speaking in high appreciation of Mrs. Cowles, the first president, and the inspiration she had given, and noting encouraging signs among the young people. Mrs. Smith announced the arrival of the Morning Star at Honolulu, bringing Dr. and Mrs. Pease and two sons, Mrs. Forbes and her little girl, Mr. and Mrs. Rand and Mrs. Logan.

Besides Maine and Vermont, nine of the Massachusetts branches were represented. In addition to the familiar faces seen every week, many women temporarily in the city improve the opportunity to attend this meeting.

DR. GRIFFIS AT BANGOR.

The graduates and friends of Bangor Seminary will be interested to know of the happy inauguration of the Bond lectureship. This is a foundation recently endowed by the alumni, and takes its name from the principal donor, Dr. Elias Bond, a lifelong resident and missionary in the Hawaiian Islands. The first course of lectures is now being given by Rev. W. E. Griffis, D.D., formerly of Boston, now of Ithaca, N. Y. His general subject is The Religions of China and Japan, viz., Confucianism, Buddhism, Taoism and Shinto, and the discussion naturally threads its way through wide fields of history, ethnology and comparative religion. The method is both philosophical and popular, and as Dr. Griffis was for several years a teacher at the Imperial University in Japan his own experience adds to his treatment of the theme the force of personal knowledge and the interest of a sympathetic observer.

Three lectures have been given. Dr. Griffis devoted the first hour to the universal Shamanism or animism, which, underlying every other creed form in the East, belongs to the most primitive and ignorant conditions. The second lecture explored the antiquities of the Chinese race, the mythical and legendary periods, the early religious ideas, the forms and objects of worship, the evolution of the

empire. Of the two schools of opinion, one, represented by Dr. Legge and Max Müller, holds to what might be termed the autochthonous development of the Chinese, in seclusion from all foreign contact; the other, comprising such names as Dr. Edkins, Dr. Ball and La Couperie, derives the Chinese and their culture from Western Asia, whence their forbears must have wandered in some prehistoric eon.

The third lecture discussed modern Japanese Confucianism. Chinese ideas were greatly modified in entering Japan. The great central doctrine of Chinese culture is filial piety. In Japan that became loyalty—not patriotism, but the devotion of inferior to superior, for example, of the vassal to his feudal lord. This remarkable change was traced through all "the five relations," viz., of ruler and subject, of parent and child, of husband and wife, of elder brother and younger brother, of friend and friend. The lecture presented a vivid picture of Japanese society and habits of thought—a picture of intense and sometimes thrilling interest. In conclusion the speaker traced the changes which have come in since the arrival of Commodore Perry's expedition in 1853, and more especially since the revolution of 1868, and showed eloquently what new meaning Christianity is already putting into Japanese society, education, language and law.

J. S. S.

EDUCATION.

—Rev. M. A. Breed was installed, March 28, president of Benzon College, which under its new management is prospering greatly.

—The Department of Library Economy, connected with the Amherst Summer School, will open a course of instruction in library work July 2 to continue until Aug. 4. Practical lectures are to be given every morning, except Saturday, by Mr. W. A. Fletcher, librarian of Amherst College, and afternoon the class will meet for practice in library work. The text-book will be Cutter's Rules for Cataloguing and the fee for the course twelve dollars.

—A special meeting, last week, of the trustees of Middlebury College readjusted the expenses to the increased income resulting from the Charles J. Starr bequest and other recent additions to the permanent fund. Hon. E. B. Sherman of Chicago was elected a trustee. A new chair of modern languages was established. The chapel building, with its lecture-rooms and laboratories, is to be heated by steam or hot water. A beginning is to be made on improvements in the college park. The salary of the president and five of the professors was raised and President Brainerd was granted a six months' leave of absence for European travel, beginning July 1, his expenses to be paid by the college. The financial outlook is satisfactory and a large incoming class is expected in September.

—The School of Applied Ethics, which met for the first time at Plymouth, Mass., in 1892, will be convened again this year, July 12 to Aug. 15. Prof. Henry C. Adams of the University of Michigan, the director of the school, will lecture on The Historical Basis of Modern Industries, The Relation of Economic Theory to Social Progress, and The Transportation Problem. Prof. J. B. Clark of Amherst will lecture on The Ethics and Economics of Distribution; Prof. Mayo Smith of Columbia on The Ethical Basis for Social Progress in the United States; President Andrews of Brown University on Civilization and Money; Prof. F. H. Giddings of Bryn Mawr on The Social Functions of Wealth; Prof. J. W. Jenks of Cornell on The Relation of Political and Industrial Reform, etc. These names and titles give but an inadequate idea of the feast to be spread in one department—economics. For a complete program address the secretary of the school, S. Burns Weston, 118 South 12th Street, Philadelphia.

Gleanings from Our Mail Bag.

Practical Christianity, Church Music, the Anti-Church Crusade and other Current Topics.

AN OMITTED CHAPTER.

We are glad to have our denominational prestige in hymnology vindicated by one who has made a thorough study of the subject:

Why is it that Congregationalists omit one chapter of their history? Why do they not claim and honor their own? The writer means their origination of English hymnody and their first rank in English and American hymnody. The general histories ignore the subject, likewise the denominational papers. A part of the prize exhibit at the World's Fair was the following sentence: "The English Independents (Congregationalists), as represented by Dr. Watts, have a just claim to be considered the real founders of English hymnody." Methodists and Presbyterians might be quoted as conceding to Watts this title: "The very father of English hymnody." So far as American Congregationalism and hymnody are concerned, the great hymn-book of the early New England churches was Watts's, and afterwards Watts and Select. American hymn-books, other than the Methodist, contain more hymns from Watts than from Charles Wesley. The latest volume of Annotations of hymns, by Dr. Charles Robinson, says: "It is admitted now that this one writer [Watts] has done more for the church in this line of Christian usefulness than any other." Bishop Hurst, in his History of the Christian Church, 1892, ranked Ray Palmer as the first American hymnist, and the only American to dispute the title with him is Dr. Thomas Hastings [1784-1872], a child of Connecticut Congregationalism, although the removal of his parents in his youth to New York made him a Presbyterian. Is it Congregational agnosticism (!), or modesty, or carelessness, or thanklessness to other denominationalists, or what is it, that accounts for the omission? Mr. Editor, please allay my jealousy, although I am only a Congregationalist by adoption. J. H. Ross.

WHO SHALL DETERMINE THE ORDER OF SUNDAY SERVICES?

In the *Congregationalist* of March 8 Dr. Quint says that "many of our churches are departing from the severe simplicity of the ancient order of Sunday morning services. I think that this change is largely due to the wishes of pastors."

In these days of short pastorates it is well to have "this change" made by the pastor? His successors may or may not like his method. The church continues "from generation to generation," and ought not the church to take the initiative? Our church acknowledges no authority, under the great Head of the church, over and above itself, and might adopt into our service any part or all the prayer-book which our fathers ruled out. "If, therefore, the whole church be come together in one place," it may doubtless depart from the simplicity of its ancient order of service, if the majority so vote. But is it not due to those who may be grieved by such "departure" that "the whole church come together" and discuss any change before it is introduced into the service? Then, if a majority of the church, or, better still, it unanimously, votes for or against the proposed change, every member in covenant with the church should accept the voice of the church, and "conform" to the order of service prescribed. DEACON EMERITUS.

CHURCH MUSIC.

I have carefully read the articles on music in our churches in the *Congregationalist* of Feb. 15, and I am sure that the writers have been careful observers, not only of the pleasures but of the difficulties attending the management of church music. My father was a teacher of music and a leader of choirs all his life, and I have served as organist, conductor of a chorus, member of a quartet and have been almost constantly on the music committee. In selecting our quartet singers we always made earnest inquiries in regard to character, but never insisted that they should be professed Christians. We have required that they should be able to read music well and sing with the true spirit of devotion. The members of our present quartet take a leading part in our responsive readings and in the Lord's Prayer, and as they face the audience they are a great help, especially in the congregational singing, as they all frequently sing the treble or leading part.

You have done a good work in bringing out that excellent broadside, and it will be a means, without doubt, of creating a greater interest in church music than we have yet seen. I have sent a paper to each of our quartet and to several others who have to do with music in church. J. A. G.

THINKS IT OUT OF PLACE.

Recently we were present on a sacramental occasion when the organist played (very softly, of course) during the service. It seemed to us, and communicants who referred to it, an interference with the quiet impressiveness of the scene. In another church, whose music has justly attained great popularity, when the preacher reached the peroration, or rather, perhaps, in this instance, the earnest appeal, of an eloquent and stirring discourse the organist touched the keys until the close. We were painfully startled and lost many of the last words of the pastor, while a glance at the large audience indicated a change in the intensely solemn interest before felt. The loss in moral and spiritual effect was certainly marked. Are these accompaniments of music in good taste and in harmony with the design of the services of the sanctuary? H.

THOUGHTLESS YOUNG CHRISTIANS.

A few evenings ago we sat by the library fire a young friend who was our guest entertained us with some experiences of his country home life. Among other things he said:

"We had great fun last Fourth of July. Another boy and I got up at midnight and we roamed through the town. All the gates we could get off the hinges we carried away as far as possible, and we piled boards against the doors of one of the houses. When we came to the pond we saw a wagon which some boys had drawn there and backed into the water, and we pushed it in still farther until it sank entirely out of sight. It was such fun to see the seat and other things that were in the wagon floating around on the water; but, I tell you, they had a job of it, getting that wagon out the next day."

I was amazed at the utter indifference the young man showed as to the result of his foolish pranks. The worry and labor attendant upon the recovery of the wagon made no impression upon him. That the farmer's only summer holiday had been spoiled and his property injured, if not ruined, was to him a matter of no concern. Yet this young man is a member of the village church, is active in Christian Endeavor and temperance work, and one of the mainstays of the weekly prayer meeting. The error in this case was only that of thoughtlessness. In his eagerness for fun the youth thought only of himself. If he could have seen the matter as it appeared to us he would have been shocked.

Now is there not something wrong in the education of a boy, who, after the most careful training in a Christian home and constant attendance from his earliest years at Sunday school, can still find it in his heart to so wrong a neighbor? We teach our children the Ten Commandments and the Sermon on the Mount. We teach them, too, to loathe all the heinous sins, such as drunkenness, murder, theft, etc., but the one great doctrine of love, which is above and beyond all others, is not given the prominence it should receive. The kingdom of God will never be established on earth until each and every professed follower of Christ is willing to strive to do unto others as he would others do unto him, and to show that he does, in very truth, love his neighbor as himself.

IS THIS CHRISTIAN?

A Connecticut pastor, who has had exceptional opportunities for judging of church work in different parts of this country, years for utterance. We hope it is not Boston to which he refers:

I have discovered the secret of what is called "the anti-church crusade." I have been at a loss to understand the tirade against the church that we have heard of late, as my observations both on the Pacific and Atlantic coasts have not sustained any such conclusions. The ministers I have met seemed to know what Christianity was, and the churches for the most part were practicing it. But I got into a stronghold of Congregationalism in Massachusetts the other day, and for a time I was an anti-church crusade man. I found the churches in a tense rivalry in building, in music and nearly everything but soul-saving. The daily papers were filled with notices of what this church and the other church had done in the way of music.

I looked up the facts in regard to one of the churches that seemed most determined to eclipse the others, and this is what I found: that they had a big church debt, that they pay their pastor \$5,000, and this year they pay \$4,000 for their music. Then I turned to the Year-Book, thinking, of course, that a church that could lavish money in this way on themselves must be putting a large sum into its

missionary interests abroad. But to my amazement I found they did not give as much to carry out the Saviour's commission, "Go, preach the gospel to every creature," as the small country church I am connected with, that has paid but \$1,000 to its pastor and has a volunteer choir, and whose entire receipts are but about \$2,500. The bass singer of that city quartet gets more than the Year-Book reports the church as giving for all benevolent objects. Is this Christianity? Then I read Mr. Kingman's appeal for the Chinese Training School; then the appeal from the Home Missionary Society; then a letter from a nearly starving brother in Florida; then I thought of how the gospel is being kept back from dying souls by depleted treasuries, and I said if Brother Herron and President Gates have in mind that \$4,000 operate a quartet of a church that does not give a quarter as much for missions, then let them thunder away. They are right. H. M.

ANOTHER COLUMN FOR THE YEAR-BOOK.

Each year our genial genius of denominational statistics is adding new features to the Year-Book. He is evidently aiming at perfection. I would like to give him a valuable suggestion. As at present edited the book is misleading. Church committees consult it to learn the probable age of candidates suggested to them. They run their fingers down the "ord." column and if they find against a man any number less than 1865 he is at once, and for that reason alone, doomed.

I would suggest, therefore, that any clergyman ordained between 1855 and 1865 have the privilege of sending to Dr. Hazen his photograph, the affidavits of a barber as to the number of his gray hairs or square inches of his baldness, of his dentist as to the number of his teeth, of a life insurance medical examiner as to his lungs, heart and liver, of the selectmen of the town, or board of aldermen of the city, as to his gait and any other factors needed to show that his "bow still abides in its strength." Let Dr. Hazen and two wise men or women, to be chosen by the secretaries of the benevolent societies in the Congregational House, be authorized to make out a dead line column. In case they are convinced that any minister with numbers less than 1865 in the "ord." column evidently has the vim, vigor and vivacity of those who have been ordained later than 1865, this committee shall be authorized to add to the number in the "ord." column the numbers five, ten, fifteen, according to their judgment. In this way church committees will be enabled to read 1870, 1875 and 1880, instead of 1865, against the names of men who, because of perfect health, kind treatment from good parishes and the benediction of heaven, have been unable to cross the dead line at the hour set by the present misleading statistics.

FELIX SENEX, D. D.

AN INCIDENT IN REV. JAMES POWELL'S PASTORATE.

The delightful reminiscences of Rev. James Powell issued by the C. S. S. & P. S. have called to mind an incident in his early pastorate which teaches a valuable lesson to pastors and church members.

A lady living at Salisbury Point (now Amesbury) was very ill. She was not a Christian, but resolved that if she recovered she would go to church and earnestly endeavor to lead a Christian life. She regained her health and, faithful to her vow, she went to church the first Sunday she was well enough to do so. Though she lingered after the service no one spoke to her. The next Sunday the lady tried another church, but received no recognition whatever. The third Sunday she attended the services of still another denomination, but with the same experience.

This woman, seeking the light and yet having a natural feeling of delicacy about thrusting herself or her spiritual needs upon others, determined to make one more effort, thinking that if it did not succeed she would give it up. The fourth Sunday she went to the North Church of Newburyport, of which Rev. James Powell was the pastor. She was scarcely more cheered and comforted by the fresh and inspiring presentation of Christian truth in his sermon than by his hearty handshake and kind words after the service was over, for as soon as the benediction was pronounced Dr. Powell made a bee line for her, saying that he recognized her as a stranger and inquiring her name and residence. He introduced her to several persons in the congregation and invited her to come again. The outcome of it was that the lady joined Dr. Powell's church not long after and finally was transferred by letter to the Union Evangelical Church of Salisbury and Amesbury, nearer her home. N. D. W.

ESTIMATES OF MEN.

GEN. S. C. ARMSTRONG.

[Lines suggested by a portrait of Gen. S. C. Armstrong on my study desk.]

O brave soul! O strong, true heart!
Mighty sentinel on eternal battlements of right!
Thy face grows with the light of truth unforced by art.

Thy features beacon forth a transcendental sight.
Thy lips their firmness wreath with very smile of God,

Star-like shining through the mortal flesh of him
Who led a race from darkness into light.

Teach me the lesson of thy manliness and strength,
O thou that tarriest afar!

Give me the secret of thy holy labor for mankind.
Lift me to the measure of thy pure and lofty mind,
Whose unspent force yet lingers here, the gracious wind

Of destiny to races coming up to glory
From the dark and sodden years of inhuman spite;
And when, through all the breadth and length
Of life that bears the burdens manifold,
I, too, shall pass, dear soul of conquering faith,
Let the sweet restfulness of thy remembered peace
Keep me close to God until, like thee,
I gladly hail the Pilot, and with Him cross the bar.

—Rev. Frederic Stanley Root.

LOUIS KOSUTH.

The most important chapter in human history is the history of constitutional liberty. Where that is absent everything else that mankind loves—art, literature, commerce, wealth, glory—are but the ornaments of a tomb. Where liberty exists all these things follow in her train. It is, therefore, just that we should reckon among the greatest benefactors of mankind men who have sacrificed everything else that they might confer this boon upon their fellowmen. The English Alfred, the Roman Brutus, the French Lafayette, the Italian Garibaldi, our own Washington abide forever as stars in the firmament, shining with a luster which grows more brilliant as the generations and ages pass by. To this mighty company it has been the fortune of Hungary now to have added another illustrious name. . . . He played upon our language and upon the heartstrings of the people as a musician plays upon his instrument. I thought then and, forty-two years afterwards, I think now that this achievement of this man of Eastern race, speaking to a strange people in a strange tongue, was the highest achievement of oratory since the inspired prophets spoke in Judea. It seemed as if that sturdy Puritan people were taken off their feet by his words. . . . Let our youth who would learn the resources of their native tongue, who would be accustomed to the literature of liberty, who would study eloquence in its highest examples, take the speeches of Louis Kosuth as a text-book, as he is said to have taken for his instruction only Shakespeare and the Bible. . . . When the famous exile gave me his hand in parting, I felt it was the most illustrious hand I had ever touched.—Hon. George F. Hoar.

ANTHONY COMSTOCK.

On the second day of March Anthony Comstock closed twenty-two years of public service. During that long time we have watched him carefully and read every charge that has been made against him publicly, except some that may have been missed when the writer was out of the country. With the countless villains who would lie and perjure themselves to ruin his reputation, with their accomplices, organized or unorganized, who on one pretense or another have tried to break him down, the percentage of convictions upon charges made and sustained by him is so large as to be a source of perpetual astonishment; and in all that time no allegation of malfeasance, bribery or any other discreditable thing, unless it be an occasional loss of temper—with out which in such a business there would be ground to suspect him of hypocrisy—nothing has ever been sustained. We believe it impossible to put a proper estimate upon the services that he has rendered to public and private morality.—New York Christian Advocate.

The Congregationalist Services, No. 13*

An Order of Worship for Eventide

Theme: God in Nature

[The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service.]

ORGAN PRELUDE.

MINISTER.—Lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord, the God of hosts, is his name.

PEOPLE.—Holy, holy, holy, is the Lord of hosts:

The whole earth is full of his glory.

Seek him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name.

All nations whom thou hast made shall come and worship before thee, O Lord; And they shall glorify thy name.

For thou art great, and doest wondrous things:

Thou art God alone.

It is he that buildeth his chambers in the heaven, and hath founded his vault upon the earth; he that calleth for the waters of the sea and poureth them out upon the face of the earth; the Lord is his name.

Fear God, and give him glory; and worship him that made the heaven and the earth and sea and fountain of waters.

CHANT. [When this selection is not chanted it will be read by the minister and people in unison.]

Blessed be the Lord God, the God of Israel,

Who only doeth wondrous things:

And blessed be his glorious name for ever;

And let the whole earth be filled with his glory: A men and A men.

HYMN. [The congregation will rise and sing.]

Lord of all being; throned afar.—LOUVAN.

The living God, who made the heaven and the earth, the sea, and all that in them is.

MINISTER.—Bless the Lord, O my soul.

PEOPLE.—O Lord my God, thou art very great;

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 104: 2-35.

HYMN. [The congregation will rise and sing.]

For the beauty of the earth.—SPANISH HYMN.

By his spirit the heavens are garnished.

MINISTER.—The heavens declare the glory of God

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 19: 2-6; 107: 23-31.

The earth is the Lord's, and the fulness thereof.

MINISTER.—O Lord God of hosts

Who is a mighty one, like unto thee?

PEOPLE.—Thou rulest the pride of the sea:

When the waves thereof arise, thou stillest them.

These readings are continued by the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 89: 11, 12; 74: 16, 17; 147: 15-18.

All thy works shall praise thee, O Lord.

CHANT. [This may be omitted when so desired.]

O all ye Works of the Lord | bless ye the Lord: praise Him and magnify Him for ever.

O ye Heav'n's of Heav'n's | bless ye the Lord: praise Him and magnify Him for ever.

O ye Sun and Moon | bless ye the Lord: praise Him and magnify Him for ever.

O ye Stars of Heav'n | bless ye the Lord: praise Him and magnify Him for ever.

O ye Showers and Dew | bless ye the Lord: praise Him and magnify Him for ever.

O ye Winds of God | bless ye the Lord: praise Him and magnify Him for ever.

O ye Winter and Summer | bless ye the Lord: praise Him and magnify Him for ever.

O ye Nights and Days | bless ye the Lord: praise Him and magnify Him for ever.

O ye Mountains and Hills | bless ye the Lord: praise Him and magnify Him for ever.

O all ye Green Things upon the Earth | bless ye the Lord: praise Him and magnify Him for ever.

O ye Seas and Floods | bless ye the Lord: praise Him and magnify Him for ever.

O ye Children of Men | bless ye the Lord: praise Him and magnify Him for ever. Amen.

PRAYER. [By the minister.]

[Here may be introduced, when desired, a musical response by the organ.]

HYMN. [The congregation will rise and sing.]

God of the earth, the sky, the sea!—PARK STREET.

SCRIPTURE LESSON. [The New Testament parables and teachings from nature or the 37th and 38th chapters of Job are suggested as suitable passages of Scripture to be read.]

ANTHEM. [Choir.] [The Heavens Proclaim Him.—BEETHOVEN, is suggested as a suitable selection.]

*[Or this hymn may be sung by the congregation without rising.]

*There is a book, who runs may read.—VALENTIA.

ADDRESS OR SERMON.

CLOSING SERVICE.

MINISTER.—When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;

*Copyright by W. L. Greene & Co., 1884.

PEOPLE.—What is man that thou art mindful of him?
And the son of man that thou visitest him?

For thou hast made him a little lower than God,
And crownest him with glory and honor.

Thou madest him to have dominion over the works of thy hands
Thou hast put all things under his feet.

MINISTER AND PEOPLE IN UNISON.—

O Lord, our Lord,
How excellent is thy name in all the earth!

HYMN. [The congregation will rise and sing.]

Day is dying in the west.—EVENING PRAISE.

ASCRPTION AND BENEDICTION. [The congregation seated and bowing down.]

O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out. For of him and through him and unto him, are all things. To him be the glory forever.

May the blessing of God, our heavenly Father, be with us now, and remain forever. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christnastide; 4. The New Year; 5-8. EVENTIDE SERVICES: 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passiontide; 10. Easter; Nos. 11-13. EVENTIDE SERVICES: 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

BETRAYING THE THOUGHTS OF THE HEART.

Modern discoveries in the field of science have a more intimate relation to morals than is sometimes recognized. When electricity, for instance, becomes available for the thorough illumination of the dark places in the great cities, what a difference may be seen in the amount of crime perpetrated from day to day. That subtle fluid can be made a regular detective, too, as this story in the Chicago Record shows:

Those who are accustomed to frequent the courts in which murder cases are tried find themselves drifting into the habit of attaching great significance to actions, gestures and expressions which, under ordinary circumstances, would escape notice. A prominent electrical journal relates how this habit led to the conviction of a murderer through the aid of electricity. The murder had been one of unwonted atrocity and the prisoner appeared absolutely indifferent. In fact, it was impossible for the keenest eye to detect any change in his countenance or attitude during the examination of the witnesses who gave the most damaging testimony against him. The prosecuting attorney, however, noticed that he never once relaxed his hold on the arms of the chair in which he sat, but seemed to support himself by the pressure which he brought to bear on them. Knowing that under intense mental excitement, no matter how outwardly calm an individual may be, the hands will involuntarily contract and relax according to the intensity of the emotion and the susceptibility of the person affected, the counsel saw here a chance of securing evidence of great value. He thought that if the arms of the chair could only be made to communicate the pressure of the invisible contractions of the muscles of the hands and arms of the witness an important light might be thrown on the case. He called an electrician to his aid, and during the absence of the prisoner from the courtroom the arms of the chair were removed and split in half and in each was placed a hard carbon plate, which served as a variable resistance. Wires were run from metal plates, placed on either side of the carbon, through the legs of the chair and under the floor to a telephone receiver and battery placed in an adjoining closet. The arms were again upholstered and the chair replaced. Every increase in pressure on the arms of the chair now affected the carbon, which, acting as a transmitter, caused sounds to issue from the mouth of the receiver. On the resumption of the trial a court offi-

cial was placed in a closet, and, by a series of signals arranged beforehand, signified the feelings of the prisoner as they were betrayed through the muscles of his hands. The main points against the prisoner were thus determined. They were presently formulated and read to him in privacy, and he was so overcome that he made a confession of his crime.

The flowering of the buttercups is always a great and, I may truly say, religious event in my year.—James Russell Lowell.

Marriages.

(The charge for marriage notices is twenty-five cents.)

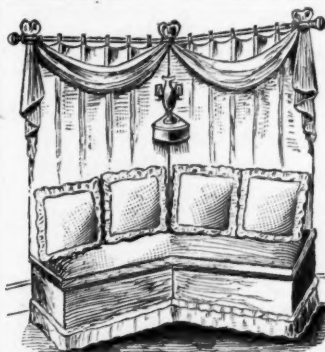
BEMIS—FALES—In West Medway, April 4, by Rev. J. F. Crosby, Ralph Preston Bemis and Florence May Fales, both of West Medway.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

DUNLAP—In Nashua, N. H., April 5, Hon. Archibald H. Dunlap, a prominent citizen and a deacon in Pilgrim Church. He was a presidential elector in 1864, and filled many positions of trust.

HINES—In Metropolis, Ill., Feb. 27, Mrs. Laura Saunderson, wife of Rev. Frank B. Hines.



base. The base is made like a box mattress, and the springs are tempered to a high degree of elasticity. You sink down into a posture of delightful comfort.

The back cushions, four in number, are also very large, and above them may be a small corner shelf, with a vase or books.

We make these Cozey Corners all complete as above at very low price.

New General Catalogue, square octavo, 288 pp., 300 engravings. Sent to any address on receipt of five 2-cent stamps.

PAINE'S FURNITURE CO.,

48 CANAL STREET.

{ NEAR NORTHERN R. R. STATIONS.

WINSOR—In Chelsea, Vt., April 2, Angeline M. Young of Scituate, widow of Amasa Winsor of Boston, aged 88 yrs.

DEACON JAMES PERKINS.

Deacon James Perkins died in Hampton, N. H., March 20. He was born July 11, 1803, joined the church in 1833 and was elected to the office of deacon in 1861. He was a man of earnest faith, humble piety and rare consecration. Consistent in life and devoted to his Master's service, he never declined any work or office to which the church called him, and at home and away from home never forgot his loyalty to Christ. As long as he could go anywhere he was at the church service and the prayer meeting. When he built his home he dedicated it with prayer, and his whole after life in that home and elsewhere was consecrated to the service of the Master. To extreme old age he retained his sunny love of life, and, when the hour of death came, his last words were those of thanksgiving. The pastor has lost a faithful counselor and helpful friend. The church sadly misses his diligent service and the example of his Christlike life.

For Weak Nerves

Use Horsford's Acid Phosphate.

It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.



Mr. C. E. Tibbetts
Monett, Mo.

That Tired Feeling

Hood's Sarsaparilla Makes the Weak Strong.

"I cheerfully announce the facts of a course of treatment with Hood's Sarsaparilla. I was troubled with a dull headache and that tired feeling. I am employed by the St. Louis & San Francisco Railway and was out in all kinds of weather. I began to take Hood's Sarsaparilla, and after taking six bottles I

Hood's Sarsaparilla
Cures

felt perfectly well and had a good appetite. Hood's Sarsaparilla is a great blood purifier and I gladly recommend it." C. E. TIBBETTS, Monett, Mo.

Hood's Pills cure all liver ills, biliousness, indigestion, constipation, sick headache. 25 cents.

COSEY CORNER.

Here is a cosey corner. The idea is fine, but nothing less than one complete woman can carry it out.

First, it must be constructed in a corner. The whole corner should be draped and festooned, the curtains depending from a brass pole. The seat is preferably in two sections; they are so arranged that they can be drawn out in length to make a sofa, or used—one as a seat, and one as a low table, for cards, refreshments, etc.

There are six cushions, two of which are very large, each being the full size of a section of the base. The base is made like a box mattress, and the springs are tempered to a high degree of elasticity. You sink down into a posture of delightful comfort.

The back cushions, four in number, are also very large, and above them may be a small corner shelf, with a vase or books.

We make these Cozey Corners all complete as above at very low price.

New General Catalogue, square octavo, 288 pp., 300 engravings. Sent to any address on receipt of five 2-cent stamps.

PAINE'S FURNITURE CO.,

48 CANAL STREET.

{ NEAR NORTHERN R. R. STATIONS.

THE BUSINESS OUTLOOK.

Bradstreet's mercantile agency reports for the past week thirty-one strikes throughout the country, involving 40,000 employes. The process of adjusting wages to the new level of prices for commodities is indeed one of difficulties and involves many hardships. Employes are in the end obliged to submit to reductions of wages, except where the reductions are unreasonably large and then a strong public opinion is a great element of strength with the workmen. A worse time to attempt to force a settlement of labor troubles by means of a strike could not be imagined. In such a contest the owners have at present every advantage, and yet the employes feel that they must resist.

There is some revival in the speculative markets worth noting. During the week the wheat market has been affected. At times this factor of speculation results in an inflation of prices beyond any intrinsic merit. At other times it causes a depression beyond reason. The latter has been the case for a long time past. Just now the two opposing tendencies of speculation seem to be about balanced, but that tendency which is based on better hopes and increasing confidence is slowly gaining on the other.

Returns of bank clearings are not quite so unfavorable as they were. Taking the aggregate exchanges of all the reporting cities, it appears that in January there was a decrease this year as compared with last of 32.2 per cent.; in February the decrease was 36.9 per cent.; in March the decrease was 30.8 per cent.; for the first week of April the decrease was 25 per cent. There is some encouragement in these lesser shrinkages of late that business is making some headway toward a normal volume. And when it is considered that prices are so much below those of a year ago, and that the volume of speculation is much reduced, it seems as though one would be warranted in concluding that the volume of merchandise moving is much nearer that of a year ago than the bank clearings would indicate.

The returns of the Bank of England are suggestive in one item. The holdings of gold are nearly £31,000,000 sterling—nearly \$155,000,000. Within four years these hoards have increased rapidly and were never so large as today. As England is still the center of credits for the whole world, these accumulations possess a universal interest. They are bound to be followed by an expansion of credits at this world's center of credits.

Altogether the business outlook is somewhat hopeful, but not buoyant as far as achievements go. Here and there are signs of activity and profits, but these bright spots are fully offset by some gloomy reports from other places. There is no improvement in prices to speak of, but there is a somewhat larger movement in certain lines.

ARE UNIVERSALISTS EVANGELICAL?

Dr. H. K. Carroll, a Methodist, editor of Vol. I. of the American Church History Series, and chief of the department which collected religious statistics for the census of 1890, in his recently published volume, *The Religious Forces of the United States*, says that they are. This statement of his now seems likely to be a bone of contention in the Universalist fold. Dr. Carroll, when questioned why he so included the Universalists, replied to Rev. Dr. E. L. Rexford that it was his impression that "apart from the subject of future punishment a majority of Universalist ministers could fairly subscribe to the creed of the Evangelical Alliance." This assertion Dr. Rexford indignantly denies, declining, "for the sake of the genial personal associations" Universalists might enjoy, to believe that he and his fellow-clergymen are evangelical. Where he stands may be judged from the following statements in the *Christian Leader*, which editorially indorses his opinions:

I venture to say there is not a Universalist minister in America who believes in "the utter depravity of human nature as a consequence of the fall," or as a consequence of anything else. There is but one Universalist minister in the country of whom I know who calls himself a *Trinitarian*, and I sincerely doubt if even he would say he believed in the unity of the Godhead and the *trinity of persons* therein. There is not a Universalist minister in the country who believes in "justification by faith alone." We believe in some work. There is not a minister of our name and fellowship in the country who believes in the resurrection of the body—that is, of the body as the evangelical creed evidently means to assert. We do not believe in the mediatorial work of Christ as the evangelicals hold it. We do not believe in the vicarious or retributive sufferings and death of Christ. We do not believe in the evangelical dogma of a final judgment of the world by Jesus Christ after death. We do not believe in the evangelical views concerning the inspiration and authority of the Scriptures.

POND'S EXTRACT for pain without an equal for forty years. Carries this prestige with every bottle.

RHEUMATISM racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

Financial

Anarchy

Seeks to overthrow the present status of Society—aiming to destroy the magnificent institutions of modern civilization.

THE
Massachusetts
BENEFIT
LIFE
ASSOCIATION

Seeks to conserve and uplift Society as now constituted—by carrying blessings to its corner stone—the HOME.

The Largest and Strongest
Natural-Premium Insurance Co.
of New England.

\$5,000.00 a day paid to beneficiaries at 60¢ of usual cost.

The NEW POLICY of the Massachusetts Benefit Life Association has no superior. It gives Cash Dividends, Cash Surrender Values, Paid-Up Insurance, and other desirable options.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

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J. B. Watkins Land Mtg. Co.

LAWRENCE, KANSAS.

23 Years' Record.
\$20,250,000 REPAID.

The best time in 14 years to make mortgage investments. No competition. Choice of securities.

Call or Write for Pamphlet Describing



Where it will earn six per cent. Interest and can be withdrawn when wanted. Highly recommended by National Banks and leading business men, as being "SAFE AS THE BANK OF ENGLAND."

J. H. Currier, Gen'l Agt., 180 Washington St., Boston.

12% FULL PAID STOCK

ONLY \$100,000 WORTH AT PAR.

ABSOLUTE SAFETY GUARANTEED.

Money refunded at any time; largest building and loan association in the East; assets \$1,400,000; \$100,000 deposited with Banking Department. Send at once for full particulars.

GRANITE STATE PROVIDENT ASSOCIATION,
38 Park Row, New York.

Financial.

Investment

Securities



such as real estate loans, municipal bonds, school bonds, etc. We select these for large and small investors with the utmost care. They will yield 4½% to 6½%.

Our pamphlet is free.

The Provident

Trust Co. 45 Milk Street,
Boston, Mass.

Please mention the Congregationalist.

Many People

Are making inquiries for a safe investment of funds now lying idle in banks and savings institutions.

TO SUCH

we heartily recommend our

First Mortgage
Farm and City Loans,

bearing 4½ and 7 per cent. interest, payable semi-annually. For safety and promptness in paying interest and principal they are unsurpassed. Send for list. References upon application.

THE CENTRAL TRUST CO.,
Denver, Colo.

SOME
VERY
FINE
HOME INVESTMENTS.
Send for Circular.
E. J. BROWN,
178 Devonshire St.
Room 522 BOSTON.

Iowa Loan & Trust Co.,

DES MOINES, IOWA.

Capital, \$500,000. Surplus, \$290,000.
INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

First Mortgages on Real Estate,
\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by FREEMAN A. SMITH, Agent.
Office, 31 Milk Street, Boston, Room 22.

COLLECTIONS.

Western Mortgages.

Holders of western mortgages obtained through defunct companies are finding

The Atlas Land and Investment Co.,
of Lawrence, Kansas,

the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred investors at a minimum expense. We have a few choice, safe loans where we personally know both security and borrowers. Correspondence solicited. L. H. PERKINS, President.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the Congregationalist.

BIOGRAPHICAL.

REV. DANIEL W. TELLER.

At the time of his death, which occurred March 16, Mr. Teller was pastor of the Presbyterian church in Fredonia, N. Y., whither he had removed only a few months ago from Owego, where he had charge of the Congregational church. He was born in Yorktown, N. Y., July 26, 1836, and first entered the medical profession, but gave up a lucrative practice and studied for the ministry at the Theological Institute of Connecticut. He filled several pastorates in that State, one of them in connection with the Howard Street Church, New Haven, where he labored with much success. He published a history of Ridgefield, Ct., where he was settled for eight years.

HOME MISSIONARY FUND.

Charles T. Bauer, Jamaica Plain.....\$2.00
A. D. Carter, Lowell..... 5.00
J. S. Holbrook, Chicago, Ill..... 6.00
W. Sanford Crane, Detroit, Mich..... 2.00

A GRATEFUL WESTERNER.

—, Wis., April 1, 1894.

Dear Sir: I was surprised and gratified to find the date on my paper extended to 1895. Accept my heartiest thanks. I did not feel that I could ask you to stop its weekly and welcome visits because I have come to feel that it is indispensable to me in my work, and I was hoping soon to be able to pay for it. Our State Home Missionary Society is seriously in debt, hence we home missionaries have to wait and suffer. The society is now owing many of us for six months.

With many thanks, J. G.

A VALUABLE addition to the culinary list is Borden's Peerless Brand Evaporated Cream, an absolutely pure, unsweetened condensed milk so carefully prepared that it keeps indefinitely and is always available for every recipe calling for milk or cream.

HAVE YOU CATARRH?—There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage, 4 cents. Judge for yourself. Mention this paper.

A NEW FAD.—There is a whispered rumor of "cozy corner" in the air. It is said to be one of the latest Back Bay fads. It is not easy to arrange a cozy corner without previous experience, and one hesitates to summon the services of an interior decorator on account of his charges. In this emergency Paine's Furniture Co. appears today with a completely furnished cozy corner, which they erect in any house at very small cost. Our readers will be interested in the announcement in another column.

Why not preserve your papers?

A
Convenient
Binder

For the CONGREGATIONALIST.



Two sizes. { Size A holding 13 numbers.
Size B holding 26 numbers.

Price, carriage prepaid, either size, 75 cents.

W. L. Greene & Co., 1 Somerset St., Boston



You may be an excellent servant in many ways, but you say you don't use Pearl-line for washing and cleaning—you can't be bright. My poor girl, soap takes up your time and wears out the things with the rubbing. No, you're not bright enough for me." Well, the lady is bright, to say the least. Evidently she has had the best of teachers—experience. Have you? "Yes!"—then you use Pearl-line. "No!"—then you had best begin at once. Ask some friend about Pearl-line. 303

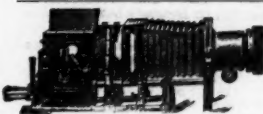


HIRES' Rootbeer

makes the home circle complete. This great Temperance Drink gives pleasure and health to every member of the family. A 25c. package makes 5 gallons. Be sure and get the genuine. Sold everywhere. Made only by The Chas. E. Hires Co., Philada. Send 2c. stamp for beautiful Picture Cards and Book.

WALL PAPERS Send 10c. for postage & we will mail you a beautiful line of samples and book of instructions how to paper. We retail at wholesale prices. Agents and paper-hangers send \$1.00 for large books. R. B. BRADLEY, 704 Grand Ave., New Haven, Conn.

\$2.75 Buys our \$9 Natural Finish Baby Carriage complete with plated steel wheels, axle, springs, and one piece steam bent handle. Made of best material, fully finished outside and underneath for 2 years. Shipped on 10 days' trial. FREIGHT PAID; no money required in advance. 75/100 in use. We are the oldest and best known makers of our kind, reliable and responsible. Reference furnished at any time. Make and sell nothing but what we ourselves have supervised, and at the lowest factory prices. WRITE TO-JAY for our large FREE illustrated catalogue of latest designs and styles published. OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.



Criterion and Parabolon **MAGIC LANTERNS** and Stereopticons, Oil, Lime, or Electric Light. Views of World's Fair, Scripture, Temperance and other subjects for profitable public lectures or private talks. Catalogues free. J. B. COLT & CO. 16 Beekman St., New York. 180 La Salle St., Chicago, Ill.

Rae's Lucca Oil The Perfection of Olive Oil. GUARANTEED ABSOLUTELY PURE BY S. Rae. LEGHORN, ITALY. Established 1850.

FOR RENT ON PENOBSCOT BAY.

At Camden, Maine. Superb views of bay and mountains from each cottage. Climate good. Water excellent. Drives delightful. Boating. Bathing.

Names of Cottages.	No. of Rooms.	Stalls for horses.	Bathrooms and W. C.	Rent for season, long or short.
a. Seabrook	11	3	Both.	\$600
b. Samoset	10	3	"	\$550
c. Roseland	10	3	"	\$350
d. Sagamore	8	2	"	\$300
e. Hermitage	9	None.	"	\$300
f. Hillside	5	"	W. C., no bath.	\$250
g. Bayville	6	"	"	\$300

Completely furnished, hot and cold water. Cold water only in f and g. Apply to J. B. STEARNS, Camden, Maine.

THE BEST IN SOUTHERN CALIFORNIA Is the Hemet Valley in Riverside County. It has the lowest tax and most abundant water; a magnificent soil; on Santa Fe Railroad. No interest or taxes. Terms easy. H. J. RANSOM & CO. 167 Dearborn, Chicago.

A Clergyman's Daughter, with experience in foreign travel, will take charge of a party of ladies on a tour through Europe during the coming summer. Highest references required. Circulars. THOMAS COOK & SON, BOSTON. NEW YORK. PHILADELPHIA.

TOURS TO EUROPE.

Send for Itineraries to Edwin Jones, 462 Putnam Ave., Brooklyn, N. Y. \$320 upwards; all expenses. Sailing June, July. FALL TOUR TO HOLY LAND.

OUTING IN EUROPE.

Attractive Itinerary with a thoroughly select party. Small number, conducted by myself. EDWARD FRANKLYN COLE, A.M. P. O. Box 1400, New York.

EUROPEAN TOURS. SPECIAL FEATURES. SELECT PARTIES. Organized 1882. Illustrated Itinerary. H. S. PAINE, A.M., M.D., ALBANY, N. Y.

NORTHERN PACIFIC CHEAP R. R. and FREE GOVERNMENT LANDS Millions of ACRES in Minnesota, North Dakota, Montana, Idaho, Washington and Oregon. PUBLICATIONS, with Maps, describing fine farming, fruit, hop, grazing and timber lands MAILED FREE. P. B. CROAT, Gen. Emigration Agt., N.P.R.R. St. Paul, Minn.

To **CALIFORNIA** and the Midwinter Fair.

Personally Conducted

EXCURSIONS.

Write for Particulars.

JUDSON & CO., 227 Washington St. Boston

DR. STRONG'S SANITARIUM,

Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites of rooms with baths. Dry tonic air. Saratoga waters, croquet, lawn tennis, etc. Massage. Electricity, all baths and all health appliances. New Turkish and Russian baths. Send for illustrated circular.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.

\$14 Buys our 2 drawer walnut or oak improved High Arm Singer sewing machine. Fully finished, nickel plated, adapted to light and heavy work; guaranteed for 10 years with Automatic Bobbin Winder, Self-Threading Cylinder Shuttle, Self-Setting Needle and a complete set of Steel Attachments; shipped any where on 30 Day's Trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded machine and attachments. Buy from factory and save dealer's and agent's profits. FREE Cut This Out and send to-day for machine or large free catalogue, testimonials and Glimpses of the World's Fair. OXFORD MFG. CO. 345 Wabash Ave. CHICAGO, ILL.

TYPEWRITERS.

Unprejudiced advice given. All makes half-price. Shipped anywhere for examination. Exchanging a Specialty. Monthly payments. 50-page cat. free. TYPEWRITERS 45 Liberty St., New York. HEADQUARTERS, 186 Monroe St., Chicago.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

BROOKFIELD ASSOCIATION, Warren, April 17, 10 A. M.
ESSEX NORTH ASSOCIATION, Memorial Church, Georgetown, April 17, 9:30 A. M.

PILGRIM CONFERENCE, Manomet, Tuesday, April 17, 10 A. M.

ANNUAL MEETING of the Boston Alliance of Auxiliaries of Woman's Home Missionary Association, Old South Chapel, corner Dartmouth and Boylston Streets, April 17, 10:30 A. M. Rev. C. W. Shelton will speak.

ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, Monday, April 16, 3 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote, also five delegates duly attested by credentials from every State association, conference, or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to this society.
GEORGE M. BOYNTON, Secretary.

THE 106TH GENERAL ASSEMBLY of the Presbyterian Church in the U. S. A., First Presbyterian Church, Saratoga, N. Y., May 17. Opening sermon by the retiring moderator, Rev. Willis G. Craig, D. D., LL. D.
WILLIAM HENRY ROBERTS, Stated Clerk.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Texas,	Dallas,	Thursday, April.
New Jersey,	East Orange,	Tuesday, April 17.
Oklahoma,	El Reno,	Friday, April 27.
Kansas,	Emporia,	Thursday, May 3.
Indiana,	St. Wayne,	Tuesday, May 8.
Missouri,	Springfield,	Tuesday, May 8.
Ohio,	Cincinnati,	Tuesday, May 8.
Massachusetts,	Newton,	Tuesday, May 15.
Michigan,	Pittsfield,	Tuesday, May 15.
New York,	Kalamazoo,	Tuesday, May 15.
Pennsylvania,	Binghamton,	Tuesday, May 15.
South Dakota,	Johnstown,	Tuesday, May 15.
Illinois,	Bedfield,	Monday, May 22.
Rhode Island,	Oak Park,	Tuesday, May 23.
Vermont,	Providence,	Tuesday, June 12.
Connecticut Asso.,	St. Johnsbury,	Tuesday, June 19.
Maine,	Hartford,	Tuesday, June 19.
Connecticut Con.,	Hangor,	Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie E. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

AMERICAN EDUCATION SOCIETY—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Sturges, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A REQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St., chapel, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work may be solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary, Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1832. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance

homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*, etc.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.
CHARLES H. FRASE, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of request is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, ——— dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

THE announcement in another column of Shepard, Norwell & Co.'s sale of fine silks will be of exceptional interest to our readers. This firm states that the present sale, as far as the quality of the silks and prices at which they are marked are concerned, has never been surpassed. And, inasmuch as the announcements of Shepard, Norwell & Co. are to be relied upon, as our readers know by experience, it will be to your interest to take advantage of this great sale.

BUFFALO LITHIA WATER

A POWERFUL and the ONLY KNOWN Solvent of STONE IN THE BLADDER.

The following plate is from a photograph which forms a part of a communication of Dr. GEORGE H. PIERCE, of Danbury, Conn., to the *New England Medical Monthly* for Nov. 1890 (see page 76 of that journal), and represents some of the largest specimens of

Two Ounces and Twenty-seven Grains of Dissolved Stone from a patient under the action of Buffalo Lithia Water. Smaller particles, and a quantity of Brickdust deposit, Dr. Pierce states, were not estimated.



DR. CYRUS EDSON,

Commissioner of Health, New York City, and President of the Board of Pharmacy.

"I have frequently made use of

BUFFALO LITHIA WATER

in my practice, with excellent results. It is a potent remedy for correcting Rheumatic Diathesis. In a case of uric acid gravel, in which I recently prescribed it, its beneficial effects were apparent after the third dose. I have also prescribed it with great benefit in Bright's Disease of the Kidneys."

This Water has proved not less efficacious in BRIGHT'S DISEASE OF THE KIDNEYS, GOUT, RHEUMATIC GOUT, RHEUMATISM, NERVOUS DYSPEPSIA, NERVOUS EXHAUSTION, &c.

BUFFALO LITHIA WATER

is for sale by druggists generally, or in cases of one dozen half gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

S. S. PIERCE & CO., Boston, Mass., General Agents.

The California Grape Cure.

Delicious as a Bunch of Ripe Grapes

Sanitas Grape Food is Unfermented, Concentrated and Absolutely Pure.

Nervous people will find it soothing and strengthening.

Sufferers from impaired digestion find it use grateful and nourishing.

Mothers with weak and sickly children find it invaluable both for themselves and their offspring.

A most delightful and refreshing beverage, and positively non-alcoholic, fitted for the table or sacrament.

IT IS NOT COSTLY.

The contents of a pint bottle, when properly-diluted for use, are equal to one-half gallon of the food, and will cost but 75c. at your druggist's or grocer's.

Send your address to any of our agencies and receive, postpaid, a booklet telling all about Grape Food.

New York Selling Agent, NORMAN BARBOUR, 77 Warren Street.

The California Grape Food Co.,

Los Gatos, California.
General Eastern Agency, 145 Broadway, New York.

General Pacific Agency
408 Sutter Street, San Francisco.



ADAMSON'S BOTANIC COUGH BALSAM.

CURES

COUGHS, Colds, Asthma, Hay Fever,

AND ALL DISEASES LEADING TO

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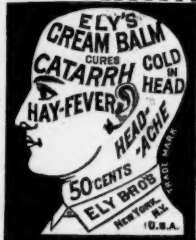
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The homely words how often read!

How seldom fully known!

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How oft has bitter tear been shed,
And heaved how many a groan,
Because Thou wouldst not give for bread
The thing that was a stone!

How oft the child Thou wouldst have fed,
Thy gift away has thrown!
He prayed. Thou heard'st and gav'st the bread.
He cried, "It is a stone!"

Lord, if I ask in doubt and dread,
Lest I be left to moan,
Am I not he who, asked for bread,
Would give his son a stone?

—British Weekly.

Leaving entirely out of the account for the present the responsibilities of newspaper proprietors and newspaper purchasers, let the simple question be put, What is bound to be the effect on its readers of the constant exploitation of crime and vice and scandal which plays so great a part in the daily press? The question may be thus isolated and asked merely as a psychological and sociological one. Say nothing about the taste and pleasure of the reader, or the ethics and profits of the editor, and inquire only what effect the daily presentation of the human beast, without any glamour of literary art about him, is going to have upon the people in whose faces he is thrust every day.—*New York Evening Post*.

Now, if at every step deliberately taken into evil the power to retrace your steps dwindles, if with every such evil action the very wish to contend with and crush evil becomes more and more feeble, how can all punishment be purifying and of the nature of true chastening? Is it, or is it not, true, that, with every deliberate downward step, the strength for retracing it diminishes and the wish to retrace it lessens? If this is true, then it is hardly possible to conceive that the will, which is privy to its own paralysis and which conspires, as it were, to undermine itself, can be really undergoing that purgatorial purification which the sufferings of those whose hearts are really fixed on God tend to produce. . . . A being who had made himself evil, and was then transformed into a good being by divine interference, would not really be himself but a new person. All regeneration must found itself on the germs of good left in the nature to be regenerated. And if a man has really cast away his own power of will and his own power of desiring God, by a long series of evil actions, we fail to see where are the germs on which the regenerating power is to act.—*The Spectator*.

In the spring nearly everybody needs a good medicine. The impurities which have accumulated in the blood during the cold months must be expelled, or when the mild days come, and the effect of bracing air is lost, the body is liable to be overcome by debility or some serious disease. The remarkable success achieved by Hood's Sarsaparilla, and the many words of praise it has received, make it worthy your confidence. We ask you to give this medicine a trial. We are sure it will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.

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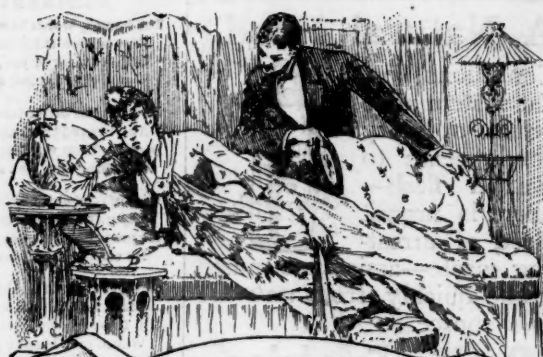


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